

THE Instructor

MAY 1964



1964 S.S. COURSE NUMBER—																U S E S F O R C O N T E N T S											
	1	2	4	6	8	10	12	14	16	20	24	26	28	Other													
"TEACH YE DILIGENTLY" <i>Ralph Clark, photo; R. E. Scholle, author</i>	7/19 (29) 8/16 (33)	•	•	•	•	•	•	•	•	•	•	•	•	•	H L												
MOTHERHOOD, THE MIGHTIEST OF ALL FORCES IN HUMAN SOCIETY <i>by President David O. McKay</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	H												
GREATER TEACHER EFFECTIVENESS <i>by General Superintendent George R. Hill</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	A												
PATIENCE IS A REQUIREMENT <i>by Irene Thorsell</i>	•	•	•	•	•	•	•	•	•	7/19 (26)	•	•	•	•	H												
WHY PAUL'S AGELESS INFLUENCE? <i>by Joe J. Christensen</i>	•	•	•	•	•	•	7/19 (25)	•	•	•	•	•	•	•	H												
A LETTER TO MY MOTHER <i>by Joyce S. Birch</i>	•	•	•	•	•	7/5 (23) 8/2 (29)	•	•	•	•	•	•	•	•	H												
THE INDIAN . . . MY NEIGHBOR <i>by Dean L. Larson</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	H												
IS RECORD KEEPING IMPORTANT? <i>by Dale H. West</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	A												
THOU SHALT NOT KILL <i>by Lowell L. Jackson</i>	•	•	•	•	•	7/5 (25)	•	•	•	•	•	•	•	•	H												
FOR AUTHORIZED PERSONNEL ONLY <i>by Elder Theodore M. Burton</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	A												
AM I GIVING WISE COUNSEL TO MY CHILDREN? <i>by Reed H. Bradford</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	H												
PRAYER, THE DOORWAY TO PERSONAL REVELATION <i>by Harold L. Carson</i>	•	•	•	•	•	8/23 (31)	•	•	•	•	•	•	•	•	H												
MARY JO'S FIRST PRAYER <i>by Margaret Lynn Killo</i>	8/26 (35)	7/12 (28)	•	•	•	•	•	•	•	•	•	•	•	•	H												
HAPPY ANNIVERSARY, SUPT. AND SISTER HILL <i>by David Lawrence McKay</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	H												
THEIR FAITH NEVER WAVERED <i>by Marie F. Felt</i>	•	7/26 (30)	7/19 (29)	8/2 (28)	•	•	•	•	•	•	•	•	•	•	H L												
THE INSPIRATIONAL TALK <i>by Clifford W. Aldous</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	A												
IN SUPPORT OF THE PRIESTHOOD <i>by General Superintendency*</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	A												
HOW TO BE A FRIEND <i>by Loris F. Wheelwright</i>	•	•	•	6/21 (24)	•	7/5 (25)	•	6/21 (22) 7/12 (25)	•	•	•	•	•	•	A												
SUNDAY SCHOOL MUSIC FOR JULY** <i>by Alexander Schreiner, Florence S. Allen</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	M												
JESUS THE CHRIST <i>by Lowell L. Bennion</i>	•	•	•	•	•	•	•	•	•	•	•	7/5-26 (24-27)	•	•	L												
GROWTH OF THE CHURCH IN ATLANTA <i>by William L. Nichols</i>	•	•	•	7/19 (27)	•	•	•	•	•	•	•	•	•	•	A												
THIRD QUARTER, COURSE, DATE, LESSON CHART <i>by the General Superintendency</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•	A												
PRAYER IS FOR GUIDANCE <i>by John J. Stewart</i>	•	•	•	•	•	•	•	6/28 (23) 8/16 (30)	•	•	•	•	•	•	H L												
WHAT KIND OF EGOT? <i>by Wendell J. Ashton</i>	•	9/13 (37)	9/26 (38)	•	•	•	•	•	•	•	•	•	6/12 (10)	•	H A												

*Includes Answers to Your Questions, Memorized Recitations, Coming Events, Deseret Sunday School Union.

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Dates indicate time when enrichment material applies to specific lesson content.
• indicates material has special value for the course or area though not keyed to a current lesson.
M=Music; L=Library; A=Administration; H=Home.

First number is the month; second number is the day.
Number in parentheses is lesson number.
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Sister Emma Ray Riggs McKay and President David O. McKay have 7 children, 21 grandchildren, and 12 great-grandchildren.

MOTHERHOOD

The mightiest of all forces in human society

by President David O. McKay



A beautiful, modest, gracious woman is creation's masterpiece. When a woman adds to these virtues, as guiding stars in her life, righteousness and godliness, and an irresistible impulse and desire to make others happy, no one will question if she be classed among those who are the truly great.

Womanhood should be intelligent and pure, because it is the living life-fountain from which flows the stream of humanity. She who would pollute that stream by tobacco, poisonous drugs, or by germs that would shackle the unborn, is untrue to her sex and an enemy to the strength and perpetuity of the race.

When one contemplates what the Creator expects and receives from His most precious creation, one is thoroughly convinced that woman has His divine trust and favor.

The poet Tennyson's statement, "The Mother Makes Us Most," has now become, at least throughout Western civilization, a truism.

*Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,
Sow a character, reap an eternal destiny.*

—Thackeray.

"Not only individuals, but Nations, are of such stuff as thoughts are made of."

Mothers Sow Seeds

Mothers sow the seeds in childhood that determine to a great extent life's harvests in adulthood. A mother who instills into the souls of her children respect for one another and love for motherhood and fatherhood, renders a great service to the Church and to humanity in general. Children from such homes go out into the world as good citizens—citizens who will render the service which their parents have rendered, to fight the battles which their fathers and mothers have fought.

We talk about the greatest thing in the world, but it is difficult to decide what the greatest profession is. Teachers claim that it is teaching; doctors say medical science is the greatest profession. The noblest calling, then, must be one in which the attribute of love will manifest itself not for self, but for others. It must be that calling which most nearly emulates true motherhood, the mightiest of all forces in human society. Indeed, if motherhood were not a "distinct and individual creation," we could pause here and have all true men agree that it is the noblest, purest calling in life; and that which makes motherhood so is the Christlike element of giving her life for another. "A father may turn his back

(For general reading and Mother's Day programs.)

on his child; brothers and sisters may become inveterate enemies; husbands may desert their wives, and wives their husbands. But a mother's love endures through all . . ." (Washington Irving.)

Motherhood Divine

The element, then, that makes true motherhood divine must also permeate that call or vocation which may be distinguished by the term "noblest." The most worthy calling in life, therefore, is that in which man can best serve his fellowman. It is not preaching; it is not teaching; it is not medicine; it is not engineering, nor any other vocation common among men. Each of these, though offering opportunities for service, may be followed by men actuated by the most selfish and sordid motives.

The noblest aim in life is to strive to make other lives better and happier. Browning sounded the keynote in "Paracelsus" when he said: "There is an answer to the passionate longings of the heart for fullness, and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty." That is a mother's love!

Mothers Overcome Self-love

The sweetness, as well as the greatness, of motherhood lies in the overcoming of self-love by mother for her children. By nature, the true mother is self-sacrificing. She is ever giving something of her life to make another either happier or better.

Motherhood is the one thing in all the world which most truly exemplifies the God-given virtues of creating and sacrificing. Though it carries the woman close to the brink of death, motherhood also leads her into the very realm of the fountains of life, and makes her copartner with the Creator in bestowing upon eternal spirits mortal life.

All through the years of babyhood, childhood, and youth, yes, even after her girls themselves become mothers and her sons become fathers, the mother tenderly, lovingly sacrifices for them her time, her comfort, her pleasures, her needed rest and recreation, and, if necessary, health and life itself. No language can express the power and beauty and heroism of a mother's love.

Mothers Ask Nothing

For all this consecrated devotion, she asks nothing in return. If her love is reciprocated, she is content; but if not, and her wayward child with poisoned feelings turns heedlessly from her, she still loves on, giving in yearning and solicitude far more than the

recreant deserves. No, she asks nothing in return; nothing for the roses she has transplanted from her own cheeks to those of her darling; nothing for the hours of vigilance during days and nights of sickness; nothing for the thousand self-denials and sacrifices that had to be made in order that children in their "teens" might receive proper schooling and "appear well" with their companions; nothing for the heartaches caused by thoughtless word or act of wayward youth.

No, for all this and a thousand other things incident to motherhood, mother asks nothing; but she *deserves* much. For kindness, she deserves kindness; for tenderness, she should be given tenderness; for self-sacrifice, a little self-denial on the part of the children; for love, she should in return receive love.

It is an unfortunate phase of human nature that it is always inclined to undervalue its present blessings, that of mother and father's presence being no exception.

Mother's Love Undervalued

It is most fitting, therefore, that our attention should be called to the fact that we are prone not only to undervalue mother's presence and love, but in consequence of this unconscious indifference, to neglect to express the appreciation and love we do feel for her. This is one purpose of Mother's Day.

The older I grow, the more deeply grateful I am for the life and influence of a perfect mother. Among my most precious soul-treasures is the memory of Mother's prayers by the bedside, of her affectionate touch as she tucked the bed clothes around my brother and me and gave each a loving, goodnight kiss. We were too young and roguish then to appreciate fully such devotion, but not too young to know that Mother loved us.

It was this realization of Mother's love, with a loyalty to the precepts of an exemplary father, which more than once during fiery youth turned my steps from the precipice of temptation.

*My mother! God bless you!
Your purity of soul,
Your faith, your tenderness,
Your watchful care,
Your supreme patience,
Your companionship and trust,
Your loyalty to the Right,
Your help and inspiration to Father,
Your unselfish devotion to us children—
These and every other virtue that
contribute to ideal motherhood,
I associate with you, My Mother!**

*By President David O. McKay,
Library File Reference: Mothers and Motherhood.

Greater Teacher Effectiveness

by General Superintendent George R. Hill

Reports have come to the Sunday School General Board from several stakes in the Church that less than 25 percent of their Sunday School teachers, the most important calling given to many, have been allowed to remain in their teaching jobs more than one year. Teachers are being called to fill other important positions in wards and stakes.

This partially explains why so many substitute teachers have been asked to teach Sunday School classes. They frequently have very little time to prepare the lesson for the day, to say nothing of the lesson application. They also have little time for making assignments, and there is little opportunity to become intimately acquainted with class members. In most cases, members who attend such classes leave with very little to inspire them or to keep them coming back.

To effectively teach the Gospel, Sunday School teachers should have a tenure of service of at least one year, and possibly several years. They should study the manual and related Church works at the beginning of the course, review them for each lesson, and become intimately acquainted with each active and potential class member. Teachers should know each student by name and well enough to make assignments that challenge and provide ample participation for each student in class.

Attendance at such classes is undoubtedly higher and members carry much away to affect their lives for weeks, months, or even years to come.

When teacher tenure is less than one year, there are bound to be serious interruptions, not only in well-planned class work, but also in the urge of students to live up to Gospel standards. Such interruptions should be avoided by at least a year's tenure for each teacher.

From one California ward Sunday School superintendency comes this comment in a letter dated Dec. 15, 1963. It was addressed to stake presidency, bishopric, high council representative, stake superintendency, and to me:

In order for us to provide a continuous, spiritual, well-disciplined program in each class, we need a staff which will be continuous, spiritual, and having a feeling of your support and blessings. In comparing our present staff roster with one a year old, we find only 11 members out of 40 who have been with us the full year. . . . Several classes have had as high as four teachers during the year . . . mostly taken by the stake or ward. . . . Discipline and continuity of lesson material is an impossibility under these conditions. . . . We are, in most cases, promoting irreverence and disrespect with this tremendous turnover. . . . We need these people for one year in order to carry out your charges to us.

How many other wards or branches are having a similar turnover because teachers and officers are being prematurely called to fill other stake or ward positions? Our teacher-training class should train such people so that they may remain on the job as teachers.

Library File Reference: Sunday Schools—Mormon—Local Leadership.

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Patience is a Requirement

by Irene Thorell*

A number of years ago I began to hear that everyone should be working on genealogical research. I vaguely remembered that my father and my mother's sister had done some of this work through a researcher in Sweden. Both of my parents had been born in Sweden, so my ancestors were from that country. I thought all our research was probably finished. Then I heard that it was a big job, bigger than anyone realized, and that it was almost impossible for all the work to be completed. So I decided to take a look at what we had. I could at least straighten out our records. I went to the book store and said, "I have never done any genealogical research; sell me the supplies that I might need." They did. I gathered the records we had and put the information on family group sheets and pedigree charts:

Many questions came to my mind; but when I asked someone for information, I could not seem to understand for sure what I should do. So I decided to register for a basic genealogical research class at the Brigham Young University Adult Education Center in Salt Lake City. These basic classes I took under Brother George H. Fudge, Director of Micro-filming and Planning of the Genealogical Society, from whom I learned a lot. Of course, most of our assignments were on American and English records. Then we had to look up some things on our own pedigrees. We worked first in the index cards, and they had both English and Swedish on them. They did not seem to be too hard to understand. Then I se-

cured a film to check some information I already had in my records (the birthdate of my father), so I would know if I had found the right information. When I found it, I was surprised to see that the record was all in Swedish. I do not know what I had expected—probably that somehow in the micro-filming it would be magically translated into English!

I mentioned in class that the records I had looked at were all in Swedish. Brother Fudge answered casually, "Oh, yes. You should, of course, become acquainted with the language of your ancestors." He made it seem like that would be no problem.

I went back to the record and copied down all the headings and other information. It was a printed form; and I thought that once I had learned what all the headings meant, I would be all set. I also thought that all the records would follow the same pattern. So I secured a Swedish-English dictionary and really studied all the words on the printed form.

I also bought a Hugo's self-teaching book on Swedish and started going through the lessons by myself. I obtained copies of the *Swedish Reader's Digest* and hunted for articles I had read before. Since I knew what they were about, I could read them over and over until gradually I began to understand parts here and there.

In the fall I saw that a class in Swedish research was scheduled to be taught at the BYU Adult Education Center, so I registered. The teacher was Carl-Erik Johansson. He drilled us on available records, names, sounds, spellings, and key words and phrases in Swedish—and also in Latin. He



*Many times I thought to myself,
"What am I doing here?
This is ridiculous!"*

(For Course 20, lesson of July 19, "Scandinavian Ancestral Research.")

*Sister Irene Thorell is the daughter of Linus Anderson Thorell and Maria Janson Thorell, who immigrated to Utah from Sweden in the early 1900s, as converts to the LDS Church. The author has two brothers and four sisters. Both parents and two sisters are deceased. Sister Irene Thorell attended LDS Business College in Salt Lake City and is employed as a secretary. She is activity counselor in the Young Women's Mutual Improvement Association, Parkview Ward, Granite Stake (Salt Lake City).

pounded this into us so fast, I sometimes wondered if he really expected us to absorb it all. But he always seemed to repeat everything a second time until it began to sound familiar. He had us draw maps of Sweden showing the different divisions—both old and new. We also learned to use maps and to look up places in the Swedish gazeteers in the reference section at the library. Brother Johansson always seemed to give the impression that just because some of us could not read Swedish we should not become discouraged. This was just another minor obstacle.

Then he began to bring to class photographs of old Swedish microfilm records. Not only were they all in Swedish, they were handwritten. Somehow the existence of handwritten records had not occurred to me, either. Besides that, some were in old-fashioned script, so we could not even read the letters! Many times I thought to myself, "What am I doing here? This is ridiculous!"

We were drilled on all kinds of old alphabets and different ways of writing. Finally it became quite a challenge and great fun to try and decipher some of this writing. Sometimes when we became discouraged, Brother Johansson would say emphatically, "If you will just *look* at it one hour a day for twenty days, whether you can read it or not, it will begin to clear up; and you will soon be able to read it." It seemed almost impossible, but we tried it. Sure enough, we finally could read some of the most peculiar writing, in strange alphabets, and in a strange language.

At the Genealogical Library, it sometimes took me so long just to read the letters in the handwriting, that the library would close before I had even discovered what kind of a record I was looking at on the film. Then I would have to go back the next day.

When I became discouraged and thought that I would never be able to accomplish anything, I would find something—quite by accident—something for which I had not really been looking, something that would fit into my pedigree charts or family group sheets. But at first I never seemed to be able to find any information for which I had started searching. I would get lost in the microfilm, and I could not tell one record from another. So I made it a point to copy down all the information from the index cards and carry this data with me into the reading room. Then I would copy all the indexes from the films, so I could get an idea of what was on each film. This took days, but I gradually became familiar with what to expect in these records. And I finally learned enough so that sometimes I could actually find the information for which I was

searching. By this time I really appreciated the drills we had had in Brother Johansson's class on sounds in the Swedish language, as I realized now how many different ways many words could be spelled.

In reading the films written in old scripts, I had to read every name carefully and be sure I could understand each one of them. I could not just glance down the page, hoping my eye would catch the name for which I was looking. If the handwriting was strange, I could look at one name for five or ten minutes before it would dawn on me that this was the name I wanted. Sometimes it took hours just to read one or two pages of names. As I got used to different handwritings, I could go a little faster, but I doubt if there was anyone who did research as slowly as I.

After completing the Swedish research class, I took a course of ten classes in spoken Swedish from Ulla-Britt Morris. She also was encouraging; and she made the class fun for us as we became better acquainted with Swedish grammar, sentences, word structures, and pronunciations.

I think one of the things that helped me most in overcoming the language barrier was learning lists of key words, phrases, places, names, and different ways of spelling the same sounds. Also helpful was learning the meanings of words and parts of words that may be used in place names; learning to use maps and gazeteers in the library; learning what information one can expect to find in the different records that are available; and becoming acquainted with old alphabets, handwriting, and spelling, so they did not discourage us just to look at them. One must have patience with genealogical work and never try to hurry.

When I come across a microfilm record that pertains to my family, I do not try to translate it and take the information from it immediately and enter it on my sheets. I put a piece of paper over the image and trace the writing carefully. While doing this, sometimes something clears up that I had not understood at first glance. And sometimes in checking it over after I get home, I find something that I did not even know was there the first time I had looked at it, or while I had traced it.

Though I still know very little Swedish and can not actually read it, I feel that with all the encouragement I have received along the way, I would not hesitate to tackle anything written in Swedish. If I do not understand it today—maybe I will tomorrow. The important thing is to *begin* and really try.

Library File Reference: Genealogy.

Why Paul's Ageless Influence?

by Joe J. Christensen*

Recently, an alert group of university students was asked to respond in writing with the first word that came to their minds after hearing the name "Paul." Many different answers were given, but more than two-thirds indicated on their papers that "missionary" came to their minds first. Afterwards, they each wrote thoughtful statements regarding the positive contributions that Paul's life and letters had made in their own lives.

These reactions brought two questions to my mind: one, why would students nineteen centuries removed from Paul's time be so impressed with the contributions he makes in their own lives? And two, what was the secret of Paul's success as a missionary? Let us consider some answers to these questions.

Why does Paul wield such an impressive influence in the lives of these resourceful and intelligent young students of the Gospel during the period of their lives when they wrestle with some of life's most pressing problems? Why Paul, more than others of the early missionaries of the Church?

Undoubtedly there are many reasons for this unusual influence. Perhaps one of the most obvious would be that approximately one-half of the entire New Testament is either about him or attributed to him. We know more about Paul than we do about any other New Testament leader, except the Saviour. For this knowledge we should feel deep gratitude to several men: the masterful and devoted Luke, who gives us the only extant reliable biographical outline of Paul's stirring life in the book of Acts;¹ to Paul himself, for exerting the effort to write letters of instruction, encouragement, reproof, and love to so many early Christian churches and leaders; and finally, to the unknown man or men who undertook the herculean task of retracing Paul's missionary journeys, collecting the precious letters (that had become the earliest scriptures of the Christian era) and making them more generally available to all mankind.

(For Course 12, lesson of July 19, "Paul's Contributions to the Church," and other lessons on the missionary work of Paul.)

¹Some people feel that Luke wrote the second volume of his two-volume work, *Luke-Acts* as early as 63-64 A.D., as a defense of the Christian cause prior to Paul's death. More believe that it probably came into being around 80-90 A.D. The place of origin of Acts is uncertain; however, Rome, Antioch, and Ephesus have been considered. (For a more extensive discussion, see *The Interpreter's Bible*; Volume 9, Abingdon Press, New York, 1954; pages 21, 22.)

Now let us consider for a moment what might be the secret of Paul's being associated in the minds of most students today as such an outstanding missionary.

At least three factors contributed substantially to Paul's remarkable accomplishment: (1) his powerful conviction that Jesus was indeed the resurrected Messiah (he never wavered in his brilliant testimony of this truth), (2) his knowledge of scriptures and principles of the Gospel, and (3) his sensitivity to life and man's personal needs. He seemed to make a sincere study of life and man's reactions to it.

For almost everyone, the first two factors would be accepted immediately. Certainly, if one is to teach the Gospel of Jesus Christ effectively, he must have a testimony of Him and a knowledge of His Gospel. Some missionaries blindly overlook or fail to place importance on the third factor for a successful messenger of the Gospel—that of being sensitive to human feelings and needs.

It was our family's privilege to live for several years in the mission field. During that time dozens of young elders came into our home. Each had his own strengths and weaknesses. Several seemed quite comparable in testimony and knowledge of the Gospel. In addition to these basic essentials, some "sparkled" with a keen sensitivity to human feelings and needs. They were the ones who enjoyed the most marked success.

So it was with Paul. He was sensitive to the feelings of every group with whom he met. He selectively drew from the full repertoire of his varied background to meet the needs of his listeners. In the synagogues with the Jews, Paul respected their practices whenever fundamental Christian principles were not violated by so doing. In his initial preaching to the Jews, he always emphasized the Hebrew scriptures they knew and loved. He made sure that Timothy, his young missionary companion, had complied with the requirement of circumcision prior to entering among them. (See *Acts* 16:1-3.) Yet, earlier, at Jerusalem, he had courageously defended Titus' right, as a gentile convert, to be accepted as a Christian in full standing without complying with this law. (See *Acts* 15 and *Galatians* 2:1-3.) Among citizens of Rome, he emphasized his own citizenship. (*Acts* 21:39.) With the philosophers at Athens (see

*Brother Joe J. Christensen is director of the LDS Institute of Religion adjacent to the University of Utah. He is also a captain in the United States Air Force Reserve. He attended Utah State University and Brigham Young University, receiving his B.A. degree from BYU. Later he received a Ph.D. from Washington State University. He and his wife, the former Barbara Kohler, are parents of three girls and three boys. He has served as a bishop in Idaho and as a missionary in Mexico and Central America. He is at present a member of the University Stake high council.

Acts 17:22-32) he demonstrated tact by reference, not to Old Testament scriptures, but to natural concepts of religion with which they would be familiar. Paul sensed the needs of the converted runaway slave, Onesimus; and with warmth, love, and good judgment paved the way for Philemon, his master, to receive him back, "Not now as a servant, but above a servant, a brother beloved. . . ." (*Philemon* 16.) He cordially wrote of his love and concern for his converts in almost every one of his epistles. He sensed the need to be accepted that was felt by unnumbered gentiles born outside the narrow confines of Pharisaical Judaism or Israel, and he convincingly taught that Christ's message was for all mankind.

In word and deed Paul gives ample evidence that he was an astute student of life and aware of human feelings and basic needs. In his own words,

"... I am made all things to all men, that I might by all means save some." (*1 Corinthians* 9:22.)

It is my personal conviction that this discerning, empathic ability aided Paul immeasurably in making his tremendous impact on early Christianity. Many believe that, next to Christ Himself, Paul stands tallest on the horizon of the early Christian Church.

If young people in the Church today are to be as successful as they ought to be in missionary work and life itself, they, too, must cultivate these same qualities of social sensitivity, tact, and love in its broadest and noblest sense, in addition to a testimony and knowledge of the Gospel. We can learn more of these values today through the work of those men who wrote and collected the precious legacy of recorded scripture.

Library File Reference: Paul.

A Letter To My Mother

by Joyce Sainsbury Birch

EDITOR'S NOTE: The reprinted letter appearing below was originally written by Sister Birch, Concord, California, to her mother, Sister Hazel Sainsbury, an employee of the Deseret Sunday School Union.

Dear Mother,

As your birthday draws near, I feel I must express to you the thoughts of my heart.

It always seems that after those we love have gone, we express our appreciation for them. I think I will have enough regrets in life without the one of neglecting to express to you my appreciation for being blessed with you as my mother.

All of us have our faults, and all of us have our virtues; but it takes time to appreciate fully someone else's virtues. Perhaps none of us can hope to appreciate all of another's good points when our lives are so closely entwined.

Fortunately, time has blessed me with some appreciation for you. I often wish I could have conveyed my appreciation of my father and the things he left me with, but maybe sometime in the next life I shall have that opportunity.

There are many things I could list concerning your gifts to me, but there are two that I would like to specify.

(For Course 4, lesson of May 10, "Mother's Day"; and for Course 6, lesson of May 10, "We Are Thankful for Our Mothers"; and of general interest.)

First is your great courage. I have met many people, but I have never seen anyone with your courage to face life and find enjoyment in the process.

Perhaps the greatest challenge I will face in this life is the rearing of my children in the service of our Father in heaven and our fellowmen. This great challenge gives me the opportunity to use everything I possess mentally, physically, and materially. This example of courage you have given me will be one of the most sustaining forces I have. My trial, no matter how harsh, will always be trivial in comparison to yours. I must excel because I shall have little excuse.

My blessings overflow, and therefore my responsibilities are exceedingly great. Where much is given, much is expected. I must endeavor to build on that which you and Daddy have given me ideally. With your example of true courage I may be able to accomplish all that I should.

Second is your determination to do what is right—your faith. With the heritage which you have given me, I have been able to find the great happiness that I enjoy. It has been comparatively easy for me to live the principles of the Gospel because in all your trials you could live the Gospel. I cannot express in so many words just what this means to me, but you have enabled me to enjoy what I have in the Church. You have given me a good foundation and a great heritage, and my words are too inadequate to express to you all that I feel; but I wish to pay you this tribute.

I hope you can understand the spirit in which I write it—that it might be a source of comfort to you. May you enjoy the fruits of your labors. . . .

Your loving daughter, *Joyce*.

Library File Reference: Mothers and Motherhood.

THE INDIAN ...My Neighbor

by Dean L. Larsen*

Early in January, 1961, I received an assignment which took me to the headquarters of the Southwest Indian Mission in Gallup, New Mexico. By car I traveled south toward the Four Corners area. A storm the night before my departure had mantled the landscape with almost six inches of new snow. Driving was difficult. Late afternoon found me in the desolation of the Navajo Indian reservation between Cortez, Colorado, and Shiprock, New Mexico. A sharp cold front had followed behind the storm, and the temperature had dropped to below freezing.

In the dim light of early evening I encountered a school bus making its way north from Shiprock. The bus was almost empty of passengers, indicating that it was approaching the end of its run. I took my eyes momentarily from the icy road to discover the homes of those who had occupied the bus. The wintry scene disclosed nothing but snow and broken landscape.

In a moment, however, my vision caught the figure of an Indian boy with books under his arm, trudging along in the snow, his bare head drawn deep within the turned-up collar of his light, denim jacket. He walked along a narrow path toward a hogan that was almost obscured by distance and the failing light. It must have been a considerable way.

When I reached Shiprock, it seemed unwise to continue driving in the darkness on the treacherous, icy road. I found a motel and noted that the thermometer which hung precariously by a wire outside the office registered a temperature of twelve degrees below zero. I thought of the Indian boy, his bare head, his light jacket, and his cold hands thrust into the pockets of his denim trousers. I wondered if he had reached his destination and what he had found there.



Warming myself by the heat register in my room, I reflected upon the circumstances of this boy and his people. My thoughts went back to Moroni, the fugitive, writing his last words to the seed of his brethren who would survive to our day: "And when ye shall receive these things. . . ." (*Moroni 10:4.*) I remembered the account in *4 Nephi* of those who had remained to establish a great empire on this continent after the Saviour's visitation. ". . . And surely there could not be a happier people among

(For Course 10, lessons of July 5 and August 2, "Who Is My Neighbor?" and "Other Sheep.")

*Brother Dean L. Larsen is employed as general secretary of the Indian committee and of the language groups committee of the Church. He earned his B.S. degree from Utah State University and is currently working part time towards his master's degree at Brigham Young University. He has had extensive experiences in Church assignments, including callings as a bishop, a high priest's group leader, and as officer and teacher in ward and stake auxiliaries. He has also completed three stake missions. Brother Larsen is married to the former Geneal Johnson. They have five children, four girls and one boy.

all the people who had been created by the hand of God." (4 *Nephi*:16.)

I thought of the Saviour's words to the Nephite-Lamanite remnant among whom He had ministered here following His resurrection: "And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep . . ." (3 *Nephi* 21:12.)

I recalled Nephi's promise regarding those of his seed who should dwindle in unbelief and wander in darkness until this dispensation: "... they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive-tree, into the true olive-tree." (1 *Nephi* 15:16.)

Reaching down across more than twenty-five hundred years came the promise of Nephi to this Navajo boy. For a poignant moment I perceived the ties that bound my own life's purposes to those of the boy whom I had seen in the snow. "And after our seed is scattered," Nephi had said, "the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders." (1 *Nephi* 22:8.)

Largely unaware of his illustrious heritage, this Navajo boy and thousands of others like him were being stirred by an inner motivation that was, perhaps, sometimes difficult for them to understand. Overcoming almost insurmountable barriers of language and tradition, they were grasping eagerly for education and a life of new opportunity. The day of preparation and enlightenment had dawned for the Indian people.

I knew that as a Latter-day Saint I had a commission to fulfill which made me a part of this great drama. Like the promise reaching across the centuries to the Indian boy, a charge had come to me. The great promise could not be fulfilled if I did not acquaint myself of the part that I must play: "... it

is likened unto their being nourished by the Gentiles and being carried in their arms. . . ." (1 *Nephi* 22:8.) My destiny was irrevocably tied to that of the Indian boy and all of his people—more than thirty million of them throughout North and South America. They could not succeed in their quest unless I did my part. I had the key to their ultimate achievement—a knowledge of the Gospel of Jesus Christ. I could not safely ignore the charge that had come to me. President Wilford Woodruff said, "... Those who will feed and clothe these Lamanites and see to their wants . . . shall be blessed and prosper, while those who despise them shall go down and shall not stand in the kingdom of God." (*Journal of Discourses* 9:222.)

"... Thou shalt love thy neighbour as thyself" (*Matthew* 22:39), the Lord said. These were my neighbors!

The next morning I urged my frigid automobile into mobility. As I drove onto the highway, I passed a wagon drawn by a team of lean, frost-covered horses. In the wagon a Navajo family was huddled together under blankets away from the cold. The horses plodded methodically toward the edge of town. They are more secure than I am today, I thought, as my car's wheels spun on the icy surface. I remembered the Saviour's allusion to the words of Isaiah, as He had addressed the early Americans centuries before:

For behold, the covenant which I have made with my people is not all fulfilled. . . .

And behold, this is the land of your inheritance; and the Father hath given it unto you. (3 Nephi 15:8, 13.)

For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee. (3 Nephi 22:10.)

They were, indeed, secure.

Library File Reference: Indians, American.

IS RECORD KEEPING IMPORTANT?

by Dale H. West

TO THE TEACHER: The following material is suggested as a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the third quarter of 1964. It is assumed that Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the Sunday School classes that will be held on Stake Conference Sunday so that teachers will be able to plan in advance for particular age groups. It is not intended that every teacher will follow this outline in detail. The material should be adapted to fit the needs of the situation and the group.

Throughout the ages man has been keeping records. In various ways and in various forms he has attempted to record his thoughts and activities, not only for his own needs but also for the information of posterity. The Bible, a record itself, is replete with the admonitions of the Lord and His prophets that man keep written evidence of his activities for this life as well as for the next.

Of all people on earth today, Latter-day Saints are among the most diligent and dedicated in keeping records. We accept the commandments of the Lord in a special way: record keeping is a sacred obligation of great importance in the plan of eternal progression.

... Whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your deed be judged. . . . (Doctrine and Covenants 128:8.)

All wards, stakes, and missions in the Church keep detailed records of many kinds: payment of tithes, attendance at meetings, subscriptions to special magazines, baptisms, missionary activities, home teaching visits, temple ordinances, welfare work, and many others. These records are kept for individuals as well as for various organizations.

Questions often arise about the value of written records and the use to which we put them. How can data sheets and percentages be meaningful? How can written reports be important in this life and in the hereafter? Are they worth the effort necessary to make and maintain them? Surely one answer lies in the fact that the Lord has commanded record keeping of us. Another answer is that bishops, stake presidents, and general authorities use the information to judge the relative "health" of people, wards, and stakes. In various reports they see patterns and trends; they see strengths and weaknesses; they see evidences of leadership ability; they see needs for encouragement, re-evaluation, change.

But records can be used for wrong purposes, and they can be misleading. If, for example, a ward has

an average attendance at sacrament meeting of 18 percent, we sometimes show more concern for the ward's standing in the stake than we do for the welfare of the individuals who were absent; we sometimes approach inactive members with more emphasis on percentages than on the worth of individuals.

If we are to be judged "out of the books," then the books must include more than written records. If the written record does not always show our religious health, or the inwardness of religion, then what does?

The answer lies in great part in the words of the Saviour when, in the Sermon on the Mount, He said, "Wherefore by their fruits ye shall know them." (Matthew 7:20.) Paul, too, gave much the same answer.

Ye are our epistle written in our hearts, known and read of all men: . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. (II Corinthians 3:2, 3.)

In other words, the "books" must include our own lives—the changes our attendance has brought, our reasons for paying tithing, our knowing the Gospel when we go on a mission, our following the spirit of the law.

Attendance counts when we listen; tithing counts when we pay it unselfishly; percentages count when they mean people; lessons count when they touch our souls and change our lives for the better. Yes, if we are to be judged out of the books, then what we are, including the record on our minds and souls, must be part of the books.

As fathers and mothers, as teachers and leaders, as brothers and sisters, we have an enormous responsibility to teach the real values in life and live the Gospel ourselves. And we must teach each other that the greatest happiness in this life and in eternity comes from doing the right things for the right reasons.

References:

Doctrine and Covenants 85:1; 127:6-9; 128:1-14, 24.

Revelation 20:12.

Romans 2:29.

Helaman 3:13-16.

Mormon 6:6.

3 Nephi 5:9-18; 23:8-14.

1963 Stake Conference Convention Instructor.

Lowell L. Bennion, *Teachings of the New Testament*, Deseret Sunday School Union Manual, 1953; page 67.

Library File Reference: Records and Record Keeping.



The flock flew over lakes, long sandbars, tiny islands, and fields of stubble. The gander led the way.

Thou Shalt Not Kill

by Lowell L. Jackson

NOTE TO THE TEACHER: This article is written to discourage wanton killing. The teacher should discriminate between hunting for food and killing for fun.

The huge V-formation of wild Canadian geese was headed north. At the front of the great wedge was a mighty gander. He had led the way many springs before. When the flock flew through fog and became confused, he honked "Eaur-awk! Eaur-awk!" This sound carried for miles. It meant, "Continue. All is well."

They were headed home, headed for the great northwestern wilderness. When they reached their destination, they would build nests, raise young goslings, and spend a wonderful summer enjoying all the splendors and activities of lake and marsh.

Near the leader soared a beautiful goose. They were always together—this pair. They would always be together. And how handsome they were! Light grey on the breast, tapering to a white along the underbelly and tail. Their back and wing coverings were a darker grey; and their unusually long, proud necks were a pure black. White bands lay across their throats and curve upward over their cheeks.

For weeks now this mighty flock had been airborne, lighting periodically for food and rest. They travelled more than 30 miles a day. But this was slow travel considering they could fly at a speed of 50 or 60 miles an hour.

(For Course 8, lesson of July 5, "The Sixth and Seventh Commandments"; and of general interest.)

When familiar sights came into view, they swooped to earth. Then the large gander and his faithful and beautiful goose sought a place for nesting. Last year they had settled for a hawk's deserted nest and lined it with soft, grey down. This year an old beaver's dam caught their fancy. Together, and lovingly, the pair gathered twigs, bits of bark, reeds, and grasses to build their shallow nest on the marshy mound.

And later, in quiet and solitude, the goose sat on seven creamy-white eggs; while her gander, his neck moving continuously right and left, stood nearby through 30 days of watchfulness. When the eggs hatched and the adorable goslings with their soft and tufty down emerged, how the gander father carried on! He swam around the old beaver dam uttering loud cries. And, with a signal from the mother goose, he redoubled his cries. But this was not all. He beat the water with his wings, dove, paddled, and slashed about in great fury. This terrible noise and commotion, heard for miles about, drove away every water snake, eagle, mink, and other dangerous enemies that might threaten the gosling babies.

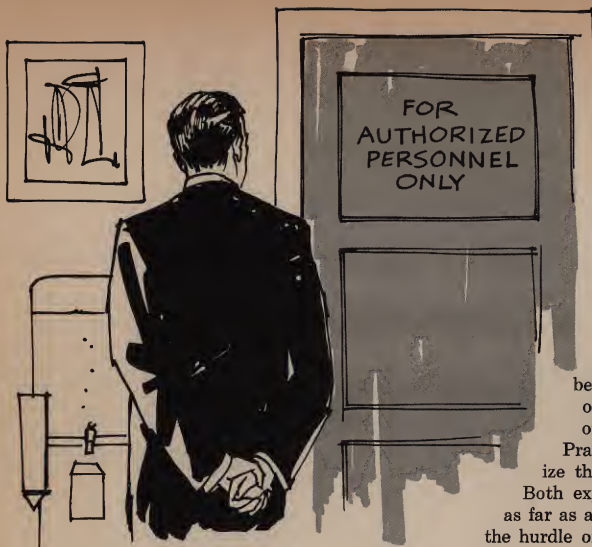
What a wonderful father this handsome gander was! How proud he was, too, of his lovely mate and new family!

It was not long before the mother was using her bill and spilling her whole nestful of young into the water below. Then the father led his long, single file of offspring in water adventures while the proud mother followed watchfully in the rear.

From earliest dawn to dusk the family paddled along vigorously, extending their heads along the waterline or ducking below whenever danger threatened. They even walked completely submerged along the muddy pond bottoms. Like humans, they had regular meal times, feeding on wild berries, tender grass shoots, and other delectables. With extremely sharp eyesight and hearing, they knew immediately when danger was near and moved into tall grasses or swam to the center of the lake.

As the spring days passed into summer, the gosling children grew fat. Their wings became edged with quills, while their bodies bristled with feathers. Still, they did not fly, not until the burning days of August had arrived. Then they miraculously discovered how powerful their wings had grown. What fun this family then had with other families of geese! There were happy moments when the air was vibrant and alive with gabblings and honkings.

(Concluded on page 181.)



FOR AUTHORIZED PERSONNEL ONLY

How often in offices and industries is our way barred by a sign on the door which reads, "For Authorized Personnel Only." In many businesses and industrial plants people are required to identify themselves before they may visit restricted areas. Then such visitors must usually wear a badge and be accompanied by an official person who is duly authorized to conduct them around.

Before such an official is authorized, he must pass rigid inspections and sometimes exhaustive examinations. When the author sought employment with the Atomic Energy Commission, he had to undergo an exhaustive investigation before he was given a clearance to handle top secret papers and could be trusted to receive vital information. He could have protested that he had a Ph.D. degree from one of the leading universities in the United States, that he had been a full professor of Chemistry at another university and had many years of teaching and research experience. This did not authorize him to work at nor even visit one of the atomic energy

(For Course 16, lessons of May 17 and 24, "The Priesthood Is Restored"; and for Course 28, lesson of July 12, "Authority in the Ministry.")

installations. Though this previous training and experience had qualified him for the work, he also had to be duly authorized before he could participate in such restricted areas.

It appears strange that ministers of religion should feel that they are duly authorized to perform sacred ordinances in the name of Jesus Christ simply because they "feel" they have been called. Graduating from a school of divinity does not authorize them to officiate in the name of Jesus Christ. Practicing as a minister does not authorize them to officiate in divine ordinances.

Both experiences may qualify them to act, as far as ability is concerned; but there is still the hurdle of authorization which must be overcome.

How does one obtain authorization? Jesus Himself told a wonderful parable of the wedding feast in which He had pointed out the need for those called to the wedding to have a "wedding garment," that is, be duly authorized to be present. Then He said, to emphasize the point, "For many are called, but few are chosen." (*Matthew 22:14.*) Well might we ask, "How is one chosen?" The manner is described clearly in the scriptures by the manner in which Jesus called His apostles and authorized them to officiate by ordaining them to the office. So the Apostle Paul taught the need to be properly ordained, as he wrote:

And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my son, today I have begotten thee. (Hebrews 5:4, 5.)

When we turn back into the scriptures we find that God asked Moses, His prophet, to call Aaron and also to lay his hands on Aaron and ordain him to the office of a priest. (See *Exodus 28:1.*)

Many present Christian ministers lay claim to a proper ordination by the laying on of hands from their church leaders. There is no question but that this authorization is valid and binding and that they have proper authority to minister for their church. This does not authorize them, however, to minister for God. Any organization may authorize certain

by Elder Theodore M. Burton
Assistant to the Council of the Twelve

people to minister in its own behalf, just as a president or a vice-president may sign for a business corporation; but this does not authorize that person to act for another business corporation. So no church may authorize a man to act for God. Only God can do that. Charles Wesley said this most plainly when he criticized his brother, John, for assuming authority in ordaining the first bishop in the Methodist faith.

*How easy now are Bishops made
At man or woman's whim!
Wesley his hands on Coke hath laid,
But who laid hands on him?'*

To be properly empowered to act for God, a duly authorized minister or priest must be able to show an unbroken chain of authority back to God Himself, as illustrated below in the line of authority of the author of this article. Our belief in proper authority is the reason for the fifth article of faith of The Church of Jesus Christ of Latter-day Saints, which reads:

¹As quoted by Daryl Chase in *Christianity Through the Centuries*, Deseret Book Company, Salt Lake City, Utah, 1944; page 223.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

Line of Authority:

THEODORE M. BURTON was set apart as an Assistant to the Council of the Twelve, Oct. 9, 1960, by David O. McKay.

THEODORE M. BURTON was ordained a high priest Jan. 27, 1945, by Marion G. Romney.

MARION G. ROMNEY was ordained a high priest Apr. 20, 1935, by Joseph Fielding Smith.

JOSEPH FIELDING SMITH was ordained an apostle Apr. 7, 1910, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an apostle July 1, 1866, by Brigham Young.

BRIGHAM YOUNG was ordained an apostle Feb. 14, 1835, under the hands of the Three Witnesses, Oliver Cowdery, David Whitmer, and Martin Harris.

THE THREE WITNESSES were called by revelation to choose the Twelve Apostles and on Feb. 14, 1835, were "blessed by the laying on of the hands of the Presidency," Joseph Smith, Jr., Sidney Rigdon, and Frederick G. Williams, to ordain the Twelve Apostles. (*History of the Church*, Vol. 2, pages 187, 188.)

JOSEPH SMITH, Jr. and OLIVER COWDERY received the Melchizedek Priesthood under the hands of the apostles, Peter, James, and John.

PETER, JAMES and JOHN were ordained apostles by the Lord Jesus Christ. (*John* 15:16.)

Library File Reference: Priesthood.

THOU SHALT NOT KILL (Concluded from page 179.)

Fall and frost came. Leaves changed to scarlet and gold. There was a chill upon the water, and one day the gander sensed the approach of a snow-storm. It was time to seek the warmth of the south-land again. On the first day of migration, the call of wild geese filled the air. "Come. Come with us," it beckoned.

In a mighty V-formation the flock flew over lakes, long sandbars, tiny islands, and fields of stubble. As in the past, the gander led the way, while his mate flew nearby. With no sense of impending tragedy, they followed their natural instincts and were happy to be alive.

But hunters in the area were alert. At dawn one morning, in the fourth day of flight, a sudden loud blast ripped the air. The goose fell lifeless below. As she fell, her gander mate followed her down.

Upon seeing the hunter's red jacket, the gander flew a short distance away out of shotgun range. There he remained, uttering plaintive calls to the mate who would never follow him again.

The hunter watched, and the sight of the grieving bird calling mournfully for his mate moved him greatly.

"What have I done?" he cried. "Is this senseless killing for mere pleasure right?"

"Eaur-awk! Eaur-awk!" came the cry of the wild geese, as a new leader replaced the old; and the V-formation disappeared into the grey, dawn sky. Shivering, and all alone now, the gander eyed the downcast hunter and his skulking bird dog.

Why had this happened?

Library File Reference: Hunting.

Am I Giving Wise Counsel to My Children?

George was bewildered. As I looked at him, I sensed a feeling not only of confusion but of something bordering on desperation. I became aware that he was at a critical stage in his life. He might be able to rise above the clouds and see the clear sky, or he might remain in the clinging fog that now beset him. He had come because he had wanted to see the sky, and therein lay hope.

"It may seem strange to you," George said, "but I never really was aware of a severe problem until I came to this university. I will admit that there were times when I mildly resented the way my parents authoritatively treated me; but as I look back on it now, those occasions were concentrated in the periods of my childhood and early adolescence. In recent years I have come to accept the situation in our home. I have felt real security in my relationship with my parents.

"My older sister reacted differently. She re-

belled on many occasions when my parents forced her to do things, and there developed real tension between her and my parents. She sought security in other relationships. She dated at an early age and went out with both boys and girls whom my parents thought to be undesirable associates.

"She is now a junior in college and lives her life in a spirit of almost complete independence from my parents. This has caused real sadness as far as they are concerned; they feel she is rebellious and ungrateful.

"I also have two young brothers, ages 14 and 12. Both of them are now beginning to adopt some of the same behavior patterns as my sister."

"But now to come to my own problem. Both of my parents are very strong-willed. Yet I would say that their relationship with each other is very good. Both are very active in the Church and community, and both are well accepted. My mother respects the priesthood and never challenges the authority of my father in our home. I know they want the best for all their children.

"In my case, after some initial protest during the early years of my life, I came to accept their directions and decisions concerning me. As previously implied, I found security in such an adjustment. I became accustomed to their making my decisions for me. Then I came to college, and for the first time in my life I was under the necessity of making deci-

(For Course 24, lessons of July 5 and August 2, "Foster Your Child's Development" and "How Much Freedom?"; and of general interest.)



sions for myself. Some people, including my sister, would find this situation desirable. She said to me once, 'You are going to be free at last.' But I find it hard. I don't know how to make decisions, and I am really confused and discouraged. I want help, not only for myself, but for our whole family. I have concluded that a big part of the problem in our home has been in the way our parents have treated us."

George's analysis of his home situation may or may not be wholly correct. It is difficult for one to describe accurately conditions in which one is emotionally involved. A counselor would need additional information and insight that could only come from contacting other members of the family. But this student's statement does point to a problem found in many homes. What is the problem? It can be stated in the following way: How can parents give their children guidance and direction without stifling their initiative and preventing their spiritual, intellectual, emotional, and social growth. The following ideas may prove helpful.

1. Parents must keep in mind that children behave the way they do, in any given situation, for a variety of reasons. Perhaps they do something simply because they have become conditioned to doing it. Perhaps they have formed a habit they never question; or perhaps their parents are imposing their will upon them. They may resent this, but they see no clear way to resist this force without losing other satisfactions which they enjoy. But such behavior on the part of children will not stimulate them to grow from within.

2. The main goal that parents should have with regard to their children is to help them become good, mature Latter-day Saints. Through the scriptures we are told that we "may become His sons and daughters" if we incorporate into our souls the same characteristics which God Himself possesses. (See Doctrine and Covenants 11.) He has great knowledge, wisdom, and skill. His life is governed according to specific principles. He loves His children and wants them to experience the same joy that He experiences.

3. Parents have the opportunity and the obligation to teach their children the principles of the Gospel, but parents must remember that *children are only taught when they themselves understand, love, and live those principles*. Parents cannot give them this understanding and love. In the final analysis

they cannot force them to live the principles. The best they can do is to *help* their children acquire such understanding and love themselves. And they can be of great assistance in helping them live the principles if the children *want* to live them.

Such parents look for growth opportunities for their children. They give them responsibilities. They let them make appropriate decisions. When children make decisions which the parents' superior knowledge and wisdom indicate to be inadequate, this difference is pointed out to the children; but it is done in a kind and sensitive way. Children know that parents are doing this, not to depreciate them as individuals, but to help them find greater growth and joy in their lives. Whenever possible, parents should explain reasons for their actions. Wise parents let their children do many things of their own "free will and choice" because they know "the power is in them"; they want their children to develop that power. (See Doctrine and Covenants 58.)

Library File Reference: Family Life.

SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn.

Discussion: Let each individual tell something he liked about recent Church classes.

How can parents give guidance to their children and stimulate initiative and growth?

1. Parents might begin by complimenting their children for things which were well done.
2. Let parents make it known that they wish to demonstrate wise guidance and love because they want their children to develop these qualities and know that they are loved.
3. Parents should try to discover any feelings of resentment their children may have developed. If there are such, attempts should be made to discover reasons for these feelings. In many cases they are caused by misunderstandings.
4. Perhaps ways can be found to help children understand that their lack of experience and knowledge sometimes causes them to resent parental guidance, even though such guidance is designed to help the children grow. How many children have said, after they have grown into adulthood, "I wish you had kept at me to practice the piano?"
5. Perhaps more appropriate ways can be found to deal with differences in the desires of parents and children.
 - a. Do we really listen to each other?
 - b. Do we select the best circumstances to discuss problems? Are we tired or hungry when we take up a problem?
 - c. Do we really compliment each other when progress is made in overcoming an undesirable habit?

The family might begin a project of reading appropriate passages of scripture.

Ask different family members which song they would like to sing.

Prayer.

Refreshments.

◀ How can parents give children guidance and direction without stifling their initiative and preventing their growth?

Prayer

THE DOORWAY TO PERSONAL REVELATION

by Herald L. Carlston*

One of the most impressive revelations found in modern scripture was given to the Prophet Joseph Smith and Oliver Cowdery at Harmony, Pennsylvania, in 1829. It tells of our personal relationship with our Heavenly Father. "Yea, I tell thee, that thou mayest know that there is none else save God that knowest thy thoughts and the intents of thy heart." (Doctrine and Covenants 6:16.)

In another revelation, He states that He "... is a discerner of the thoughts and intents of the heart." (Doctrine and Covenants 33:1.) Although He knows our thoughts, intents, and needs, we should go to Him in prayer and commune with Him. Prayer is one of our most beautiful forms of worship. It may be considered the doorway to personal revelation and communication with our Heavenly Father.

As we pray to Him, we receive a greater assurance that He loves us and that He hears our supplications. We are counseled to pray "vocally and in secret" (Doctrine and Covenants 20:47), and that "... thy Father which seeth in secret shall reward thee openly." (Matthew 6:6.) A special form of prayer is related to administering to the sick.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (James 5:14, 15.)

Being healed by faith and through the power of the priesthood is truly a form of revelation to the

person so blessed, as well as to those who officiate, and to the loved ones who exercise their faith in behalf of the sick person. In 1830, about eight months after the organization of the Church, the Lord revealed the following:

For I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk. (Doctrine and Covenants 35:8, 9.)

It is consistent that this power should be found in the Restored Church, for it was found abundantly in the Church established by the Saviour. It is written that Jesus went about "... healing all manner of sickness and all manner of disease among the people." (Matthew 4:23.) "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matthew 10:1.)

As the priesthood of God is disbursed among men, the power to act in His name is given to the worthy. In faith they may administer to the sick and the afflicted. With this power and the blessings which follow, a new light is thrown upon the relationship of man to God and of God to man. Many Saints have been healed through the power of the Melchizedek Priesthood. This is characteristic of His Church. The writer asked three congregations of Saints in different states how many had been healed by the power of the priesthood or had had loved ones so blessed. In each instance, the num-

(For Course 10, lesson of August 23, "In the House of Mourning"; and for Course 14, lesson of July 19, "Teachings and Miracles near Jerusalem"; and for Course 16, lessons of July on "New Light Thrown upon the Relationship of Man to God"; and for general reading.)

*Brother Herald L. Carlston, a member of the Deseret Sunday School Union General Board, is employed as director of placement at the University of Utah.



She had been ill for three weeks with an injured back when a cablegram came saying her father had passed away. In faith she had asked her husband to administer to her, which he did by the power of the Melchizedek Priesthood.

ber of uplifted hands in affirmative response showed the wide distribution of such blessings among the Saints. It has been said that thousands of Saints in the great Salt Lake Valley have had their lives extended through the blessings of the priesthood, and so it is wherever Church members are found throughout the world.

I once heard a beautiful testimony from a sister who resides in Puerto Rico. We were flying high over the Rocky Mountains on our way east. She was returning to her home after a trip to Idaho; while I was going to Denver, Colorado. When she started to read *The Relief Society Magazine*, I introduced myself. She told of the little Sunday School branch she attended in Puerto Rico. Then she gave me the privilege of hearing her expression of appreciation.

She had been in bed for three weeks with an injured back when a cablegram came telling her that her father had passed away. She had cried bitterly, not only for the loss of her father, but also because of not being able to attend his funeral. In faith she had asked her husband to administer to her, which he did by the power of the Melchizedek Priesthood. She had been healed from her affliction, and immediately she had arranged to travel to Idaho. She had just spent a week there and was now on her way back to Puerto Rico. At this point, she

made a statement which I shall long remember. "I was grateful to be healed, but most of all, I was grateful to receive the assurance that the Lord loves me." She closed her testimony by telling me of how much she loved the Lord and how wonderful it was to be in His service.

In spite of our faith and prayers, many Saints are not healed. We simply do not have the answer. We do know, however, that the communion of those souls who are not healed is sometimes more pronounced and more beautiful than the communion of those who have received the restoration of their health. Many testify that their trials have brought them closer to their Heavenly Father. These words of comfort are worthy of review:

And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake yet shall they partake of all this glory.

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul.

And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. (Doctrine and Covenants 101:35-38.)

Library File Reference: Healing the Sick.

Mary Jo's First Prayer

Mary Jo snuggled closer to Mother. How good it was to sit here on Mother's lap. This was the time of day Mary Jo loved best of all. It was her special time with Mother, and Mary Jo enjoyed every minute of it.

All day long Mary Jo was a busy little girl. There are so many things for a four-year-old to do. She played with her doll. She rode her trike. She romped with old Shag, the neighbor's dog. She helped Daddy water the garden. She and Cindy, her best friend, made a castle in the sand. And for a long time, almost a minute, she lay on the grass and let the long green blades tickle her toes and her ears.

Now the busy day was over, and Mary Jo was in her favorite place. She had had a nice warm bath, had put on her pretty, blue nightgown, and was all cozy on Mother's lap for "talking time."

Each evening Mother and Mary Jo talked together about the things that had happened during the day. They laughed as they remembered the fun and smiled when they thought of the beautiful outdoors where Mary Jo had played. Mother often said to Mary Jo, "How good Heavenly Father is to give us so much to make us happy. Let's remember to thank Him for these things when we say our prayers."

Today so many exciting things had happened to Mary Jo. Had Mother seen everything? Had she seen the blue, blue sky? Had she noticed how brave Mary Jo was when she had played with old Shag? Did Mother know there were several new buds on the little plants by the back fence? Mary Jo and Daddy found them when they had watered the garden.

And the sand castle! Had Mother seen the wonderful sand castle? Mother assured Mary Jo that she had, and that she had enjoyed every experience of the day as much as her little girl had.

"Let us not forget to thank our Father in heaven for all these wonderful things," Mother reminded Mary Jo.

Then Mary Jo felt Mother's arms tighten about her. This special little hug always meant that "talking time" was over, and now they would kneel together by Mary Jo's bed and pray to Heavenly

(For Course 2, lesson of July 12, "We Pray to Our Heavenly Father in the Name of Jesus Christ"; and for Course 1, lesson of August 30, "We Pray Alone.")



Father. Mother would speak the words of the prayer first, and Mary Jo would repeat them.

But tonight, when Mary Jo started to jump down, Mother held her tight and said, "Mary Jo, for a long time I have been helping you say your prayers. I believe you are now ready to pray alone to Heavenly Father."

Mary Jo looked up.

"You know how to begin," said Mother.

Mary Jo nodded.

"We have talked about the things for which you are thankful," continued Mother, "and you know for what blessings you would like to ask."

Again Mary Jo nodded her head.

"And," said Mother, "remember we always pray in the name of Jesus Christ."

Mary Jo slipped off Mother's lap and knelt down by Mother's knees. She looked up into Mother's smiling face and closed her eyes. Mary Jo's voice sounded low and quiet.

"Our Father in heaven, thank thee for all the fun I have had today. Bless . . . Mother and Daddy . . . and . . . bless me. In the name of Jesus Christ. Amen."

Mary Jo's eyes were shining when she opened them.

"Oh, Mother," she exclaimed, "saying my very own prayer is really the best part of the day!"

—Margaret Ipson Kitto.

Library File Reference: Prayer.





Happy Anniversary
Superintendent and Sister Hill

by DAVID LAWRENCE MCKAY

THERE IS NO LIMIT to the amount of good one can do, if one doesn't care who gets the credit for it."

Superintendent George Richard Hill attributes this quotation to President David O. McKay, but it is a maxim of Superintendent Hill's conduct. His life has been primarily directed to the doing of good without any self-interest.

April 10, 1964, will be Dr. Hill's eightieth birthday and his and Elizabeth Odette Hill's fiftieth wedding anniversary. This year also marks his thirty-ninth year of service on the Deseret Sunday School Union General Board and his thirtieth year in the General Sunday School Superintendency.

Scores of fellow workers have felt his influence and love and have been better board members and more willing workers in the Sunday School because of his efficient and clear direction. He never equivocates; his decisions are quick and firm: a result of years of experience and leadership.

Portraits by Don C. Blair
Reproduction by WHEELWRIGHT LITHOGRAPHING CO.
for The Instructor

Sometimes the effects of his work have been spectacular. He was asked in 1925 to direct the Department of Agricultural Research of the American Smelting and Refining Company in Salt Lake City. Before that time this company had been plagued with frequent lawsuits from farmers who had found litigation more profitable than agriculture. Dr. Hill devised a simple and effective plan. As a result, from the time of his appointment in 1925 until his retirement in 1950 not one lawsuit was filed by a farmer against this company claiming damages for crop injury.

Some of his other achievements are evidenced by the growth of institutions directly affected by his leadership. The year Dr. Hill became president of the Salt Lake Council of Boy Scouts of America, 59 scouts reached the eagle rank. Six years later one hundred boys won the award. Merit badges earned jumped from 4,285 to 8,168. During Dr. Hill's six-year term, membership increased about one-third; other activities practically doubled. When he retired as president, Forace Green wrote the following in the *Deseret News*:

"... He has done one of the finest jobs ever done for scouting anywhere. ...

"When Dr. Hill became council president in January, 1943, there were 6,386 scouts in the area. This has been increased to 9,027 on December 31, 1948. Volunteer scouters have increased from 1,504 to 2,503, and paid executives have increased from three to six.

"... Dr. Hill has led in the campaign to reach the boy who is hard to get — the one who needs scouting most. He has stressed training for leadership so that boys brought into the program get the most out of it. ... We consider his greatest work the influence he has exerted for the good of the scouting program on the boys, young men, and men of the council."¹

At the end of 1933, the year before Dr. Hill was appointed a member of the Sunday School General Superintendency, there were 2,104 Sunday Schools with 29,295 officers and teachers. During 30 years of Church growth, his leadership responsibilities have greatly increased also. At the end of 1963, there were 5,869 Sunday Schools with 123,188 officers and teachers, and more than three times as many members.

During this 30-year period under Dr. Hill's leadership, the Sunday School has adopted as

regular courses: Teacher Training, Genealogy, Parent and Child, and Gospel Essentials.

Double sessions — a plan that automatically doubles the capacity of a chapel for Sunday School purposes — was Dr. Hill's plan.

Enlistment work has also been close to his heart. The absent child has always worried him. It is perhaps his influence more than any other factor which has made the Sunday School enlistment program an effective force in bringing indifferent boys and girls back to the Sunday School.

George R. Hill received his B.S. degree from Brigham Young University in 1907, his B.S.A. degree from the Agricultural college of Utah in 1908, and his Ph.D. from Cornell University in 1912. He was professor botany and plant pathology at the Agricultural College of Utah from 1913 to 1925, and dean of Agriculture at the same school from 1916 to 1925.

Elizabeth Odette Hill was graduated from the Agricultural College of Utah in 1909. After teaching, she studied further at Teacher's College, Columbia University, in 1912 and 1913. In the fall of 1913 she returned to Utah to teach at the Agricultural College of Utah where she became dean of the Home Economics school. It was at that time that she met her future husband. They were married in the Salt Lake Temple.

They have three children, Elizabeth Boswell; George Richard, III; and David McKay. They also have ten grandchildren.

Sister Hill has been president of the Theta Delphian Society and the Classics Club, and vice-captain in the Yale Camp of the Daughters of the Utah Pioneers. She is a member of the Ladies' Literary Club.

She has taught in Religion Class, YWMA, Relief Society, and Sunday School and was a member of the Weber Stake Sunday School Board. She served on the Cache Stake Sunday School Board with her husband. "She is an ideal mother, wife, and sweetheart, the kind of woman God meant all mothers to be."²

We wish to congratulate Superintendent Hill on his eighty active years and to wish him and Sister Hill many future years of continued happiness together.

— Superintendent David Lawrence McKay.

1. The Deseret News (Salt Lake City), January 9, 1949, page F-4.
2. Marie Fox Felt, "Tribute to a Gracious Mother, Elizabeth Odette McKay Hill," The Instructor, Volume 86, May, 1951, page 132.

(For Course 6, lessons of July 5 and 19, "A Latter-day Saint Works and Prepares for Church Activity" and "Why the Sunday School Was Established.")



General Superintendent George R. Hill
of the Deseret Sunday School Union



George R. Hill, Jr., and Elizabeth McKay Hill with their fathers, David McKay and George Richard Hill.



George R. Hill, Jr. received B.S. degree at BYU in 1907.



George R. Hill, Jr. (front, left) with his father, George Richard Hill, and his three brothers; 1909. Back row, left to right, William Richard Hill, Reuben Lorenzo Hill, and John Shelton Hill.



Superintendent George R. Hill and his sons, George Richard Hill (left) and David McKay (right). Photo taken in 1949.

ML 21



ML 22



ML 26



Their Faith Never Wavered

A FLANNELBOARD STORY BY MARIE F. FELT

In the city of Stockholm, in the great country of Sweden, there once lived a little 5-year-old girl named Alma Elizabeth. Her parents and her brothers and sisters lived there, too. She was so proud of them all, especially her father. He was the conductor of a large orchestra in one of the biggest theaters in that city. He also played the violin, and to Alma Elizabeth he was the best violin player in the world.

One evening a meeting was held in a little home belonging to a kind man and his wife. All the neighbors were invited to come. Among those who attended was Alma Elizabeth's mother, Mrs. Ingar Mineer. She loved our Heavenly Father better than anything or anybody in all this world, and she was very anxious to hear what these strangers from America had to say about Him.

The meeting began with song and prayer. Then the elders told of the wonderful vision that the Prophet Joseph Smith had had; of how he saw and talked with God, our Heavenly Father, and His Son, Jesus Christ. These elders told of the new Church that had been organized by our Heavenly Father through the Prophet Joseph Smith so that the people might have the privilege of belonging to the true Church. Many other beautiful truths were told that night, and the hearts of those who listened were filled with thanksgiving and gratitude. [End of Scene I.]

The next morning Mrs. Mineer went to the hills to pray to our Heavenly Father. She took Alma Elizabeth with her. With her little daughter kneeling close beside her, she asked our Heavenly Father for a testimony of the Gospel. She wanted to know,

without a doubt, that the Church of which the elders had spoken was true. As she prayed a wonderful feeling came over her. It seemed as though some heavenly being was standing right beside her. She heard a voice say very distinctly, "This is the Church of Jesus Christ." She saw no one, but that did not matter. She knew then that this new Church was the one for her to join, and she thanked the messenger for this knowledge.

Returning home she told her family all that she had learned. Within a short time, they, too, learned that this new Church was the true one; and all of them were baptized.

Just one year after Mrs. Mineer had heard the elders preach, she had a great desire to go to Zion, the place in America where all the people who belonged to the new Church were gathering. Together she and her husband made preparations for the long journey. They took with them a few dishes, knives, forks, spoons, and only as much clothing as the family actually needed. All else they left in Sweden. The family then boarded a sailing vessel bound for America. Soon they would be with others who belonged to the Church they loved so well.

After a long, hard voyage of six weeks, they arrived in New York. From there the Mineers traveled by train as far as Omaha, Nebraska. It was a thousand miles from Salt Lake City. With three families assigned to the same covered wagon, the people had to walk most of the way. Only the driver could ride. [End of Scene II.]

When they reached Salt Lake City, President Brigham Young called them to go to Sanpete County in central Utah to make their home. The Saints had agreed with President Young and the other Church

(For Course 2, lesson of July 26, "Our Heavenly Father Answers Our Prayers"; for Course 4, lesson of July 19, "Faith and Repentance"; and for Course 6, lesson of August 2, "Our Missionaries.")

authorities that it would be well to start many towns and communities in this western area in order to insure greater production of food and a wider range of pastures for their cattle and horses.

One day word was received in this little town where Alma Elizabeth and her family were living that President Brigham Young and his party were coming. Everyone was thrilled and grateful that the prophet of the Lord would soon be with them. They needed his wise counsel and blessings, for no rain had fallen for many weeks.

The big day came. All the people were dressed in their best. Alma Elizabeth's best was a new dress. How proud and happy she was.

As President Young and his party drove down the main street, everyone cheered. Then President Young spoke. He told all of them to get into their wagons, dressed in their best, and follow him from town to town to hear what he had to say. He told them that if they would do this, God would hear their prayers and would send them rain sufficient for their needs. [End of Scene III.]

No one doubted President Young's words. The entire town did as he had instructed. A great group of wagons followed him wherever he went. The people listened to every word he said, and then they prayed.

When they returned to their homes, it happened as the prophet of God had said it would. The rains came, and the thirsty crops were saved. All the people bowed their heads in prayer as they thanked

God for His goodness to them. It was an occasion that Alma Elizabeth never forgot. [End of Scene IV.]

Library File Reference: Faith.

How To Present the Flannelboard Story

Characters and Props Needed for This Presentation:

A group of neighbors with Mormon elders. (ML21.)
Mrs. Mineer and another lady are seated with them, listening. (ML22.)
Mrs. Mineer and Alma Elizabeth kneeling in prayer. (ML23.)
President Young arriving in Sanpete County with his party from Salt Lake City. (ML24.)
People gathered to greet President Young. Alma Elizabeth in foreground. (ML25.)
People kneeling in prayer. (ML26.) They are thanking God for His goodness to them.

Order of Episodes:

SCENE I:

Scenery: Interior of a neighbor's home.
Action: Mrs. Mineer and another lady are seated. (ML22.) They, with other neighbors, listen to two Mormon elders. (ML21.)

SCENE II:

Scenery: An outdoor scene, showing the hills of Sweden.
Action: Mrs. Mineer and Alma Elizabeth in prayer. (ML23.)

SCENE III:

Scenery: Outdoor scene in Sanpete County. (ML24.)
Action: President Young and his party arrive from Salt Lake City. (ML24.) The street is lined with faithful, cheering Saints. (ML25.) President Young promises them rain.

SCENE IV:

Scenery: Same as Scene III.
Action: The people, having returned from their trip with President Young, kneel in prayer, expressing gratitude for the rain that has come. (ML26.)
Mrs. Mineer and Alma Elizabeth join them. (ML23.)

SCENE 1



SCENE 2



SCENE 3



SCENE 4



PHOTO AND ART CREDITS

Ralph Clark: photo—front cover.

Deseret News: photo—169.

(from the Birthday Tribute to
President David O. McKay.)

Bill Johnson: art—176, 185, 187.

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outside back cover, layouts.

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New York City.)

The Inspirational Talk

Junior Sunday School



A dramatized presentation, planned in class with other children participating, encourages the shy child also.

In the Junior Sunday School worship service, the “inspirational talk” is more properly called the “inspirational presentation.” This is so because this presentation may be made by one child, or two, or the group of children. It may be a short talk, expressing a child’s understanding of a Gospel principle; a poem, usually from the lesson manual, which expresses a Gospel principle; a song, suggested in the manual for use in teaching a particular Gospel principle, to be sung by one or two, or more, children; or it may be a short dramatization of a lesson story by two or more children. The song and dramatization type of presentation provides an opportunity for the teacher to give the very young or the very shy children a chance to participate with a group. It gives them experience and helps them grow to the point where they can give a “talk” alone.

Because ages of participating children will vary, the length of the presentation will vary. One child might only take half a minute. Another child might take two or more minutes. But giving every child an opportunity to express himself, no matter how briefly, is important to his growth and development. This makes him feel secure, that he belongs, and that he is an important part of the Junior Sunday School.

The word “inspirational” should readily tell teachers and parents that the presentation should be of a worshipful nature. This eliminates the possibility of a child reciting a nursery rhyme or telling a fairy story.

It is the teacher’s responsibility to help the child prepare and give his presentation *in his own words* and *thoughts* from his learnings of a particular lesson. This presentation is planned in the Sunday

School class with other children presenting ideas. Then the child is given the opportunity of presenting *his* talk at least once, in his classroom. Presenting such a talk will give him experience and confidence before he presents it in the Junior Sunday School worship service. This may take several weeks of preparing before the final presentation, but the results will bring rich blessings to all.

Parents become involved as the teacher asks them to encourage their child. We feel that it is not the parents’ responsibility to find stories and poems for a child to memorize for his talk. We feel that it is the parents’ responsibility to know what their children are learning in Sunday School, and then through family life give them many opportunities to *live* Gospel principles taught in the home and in Sunday School.

When parents learn from the teacher that their child is to participate in the Junior Sunday School worship service, they should talk with the teacher to learn what is being done in the classroom and ask how they can give support in this experience. Surely parents can listen to the child and help him to strengthen the concept he is learning and talking about. They can also give him opportunity to make his presentation at a family night gathering before he has to do it in Sunday School.

Thus prepared, the child will have a happy and satisfying experience. His Gospel knowledge will grow, and he will have the desire always to live close to his Father in heaven.

—Claribel W. Aldous.

Library File Reference: Sunday Schools—Mormon—Local Leadership.

IN SUPPORT OF THE PRIESTHOOD



Superintendents

If the responsibility of the Sunday School is to teach the Gospel to every member of the Church, what duty do we as Sunday School superintendents have toward members of the Aaronic Priesthood?

The Presiding Bishopric, in the foreword to the new *Aaronic Priesthood Leader's Handbook*, states, "... we, as workers in the Aaronic Priesthood, have a divine commission to see that the ninety and nine remain in the fold and that the one who is lost is found and brought back." The Sunday School is an auxiliary to the priesthood and to the home. It would seem, then, that it becomes our duty to assist the Aaronic Priesthood in attaining its objectives.

The Aaronic Priesthood Certificate of Achievement "IS OBTAINED PRIMARILY THROUGH THE LIVING OF GOSPEL PRINCIPLES." Obedience to these principles is taught in Sunday School: obedience to the rules, laws, and commandments of the Gospel; living an honest and virtuous life; avoiding the use of profane and vulgar language; observance of the Word of Wisdom; full payment of tithing. (*Leader's Handbook*, pages 38, 39.)

One of the activities required of a priest in earning this certificate is that he deliver at least two public addresses during the year; a teacher or a deacon must deliver at least one public address during the year. A regular 2½-minute talk is an experience that qualifies an Aaronic Priesthood member on this score. (page 40.)

Memorization of scriptures is emphasized. (See page 17.) The ward council meeting affords an

opportunity for Sunday School officers and teachers to learn which boys need encouragement. If the boys come to Sunday School, they will likely also attend priesthood meeting. (page 23.)

Administering the sacrament, of course, is the bishop's responsibility. The duties of the general secretary of the Aaronic Priesthood are performed under the immediate direction of the bishopric. It is the duty of the general secretary and assistant general secretary, in cooperation with the quorum presidency and quorum adviser, to arrange for and supervise the orderly preparation of the sacrament table, including the placing of clean linen and finger bowls, and for the administration and passing of the sacrament in Sunday School. (page 33.) The adviser to the quorum assigned to prepare sacrament trays should cooperate with the general secretary in supervising the orderly and reverent preparation of the trays, and in seeing that water trays are free from dripping water when placed on the sacrament table. (See page 36.) The duties of the priest in administering the sacrament and the teachers in preparing it, as well as the deacons in passing it, are carefully covered on pages 68 and 69. Subjects discussed are preparing the hands, breaking the bread, using clean linen, filling the trays, assigning deacons to pass the bread and water, and making preparation for the sacrament well in advance of Sunday School. Unless they are excused by the bishop, those passing the sacrament must remain throughout the meeting if they desire credit for an assignment filled.

Instruction is further given for wearing appropriate neckties, coats, shirts, and a neat appearance, including clean hands and combed hair. It is suggested that priests memorize the prayers for administering the sacrament. This can certainly be done in Sunday School. (See pages 70 and 71.)

The Aaronic Priesthood Missionary Committee requires full cooperation of the Sunday School in helping nonmembers to feel at home and to learn the Gospel. (See pages 48, 49.)

Ushering is under direction of the bishop. It is suggested that the assignment to ordained teachers be under immediate supervision and direction of the adviser and general secretary. Detailed instructions for ushers are on page 59.

The gathering of fast offerings must not interfere with the boys' attendance at Sunday School. (See page 72.)

It is a great honor for the Sunday School to work hand in hand with the leaders of the Aaronic Priesthood in an effort to bring the Gospel of Jesus Christ into the hearts of every Aaronic Priesthood member of the Church.

—*Superintendent*
Lynn S. Richards.

COMING EVENTS

May 10, 1964

Mother's Day

...

June 21, 1964

Bring-a-Friend Sunday

Answers to Your Questions

Superintendents' Council Meeting Reports

Q. When the superintendency invites members of the faculty to attend its weekly council meeting, should they be shown as in attendance on the monthly report?
—Regional Conference.

A. Yes, the total number in actual attendance at the weekly council meeting should be indicated on the monthly report.

How Can Junior Sunday School Prayers Be Improved?

Q. How can children be helped to offer Junior Sunday School worship service prayers in an acceptable manner? Quite frequently a child has to be told each phrase and then repeats it so softly the congregation of children does not hear the prayer

and so loses interest in this important part of the worship service program.

A. Asking for volunteers to pray in the worship service is at best a risky procedure. Prayers offered in Junior Sunday School should be examples of well-presented supplications to our Father in heaven. This calls for wise selection and preparation and suggests that the child be selected well beforehand and has in mind the prayer to be expressed. As the words flow easily from the speaker, all children will catch the meaning and spirit of prayer and can add their "Amen." Worship service prayers might well be one of the special opportunities of the older children of Junior Sunday School.

Memorized Recitations

for July 5, 1964

During the months of May and June these scriptures should be memorized by students in Courses 10 and 16. They should then be recited in unison by students in those classes during the Sunday School worship service of July 5, 1964.

COURSE 10:

(An explanation is made in these passages of how revelation is received through the Holy Ghost.)

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the spirit of revelation; behold,

this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground."

—Doctrine and Covenants 8:2, 3.

COURSE 16:

(These four verses in Paul's writings stress the need for man to turn to Jesus Christ in order to be saved.)

"For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

—I Timothy 2:3-6.

WE'RE HELPING MOTHER (Our Cover)

Children should be taught at home that when they come in from play they should put their clothes away. They should be taught in Sunday School to hang up wraps, replace crayons, paper, and books, and leave classrooms in neat, orderly condition.

The Saviour said in a revelation, "... Mine house is a house of order. ..." (Doctrine and Covenants 132:8.) Keeping our houses in order by picking up our clothes and other belongings is the responsibility of parents, teachers, and children.

—Richard E. Scholle.

(For Course 1, lessons of July 19 and August 16, "I Put Things where They Belong at Home" and "I Put Things where They Belong at Sunday School.")
Library File Reference: Family Life.

The Deseret Sunday School Union

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"THE REDEEMER"
BY LEONARDO DA VINCI



"HE WENT ABOUT DOING GOOD"

How To Be a Friend

EDITOR'S NOTE: This teacher improvement lesson is part of a series which relates to the 1964 Sunday School Conference theme, "Keep the Welcome." Sunday School General Board members are visiting stakes and missions during the 1964 Quarterly Conferences to give further instructions about this theme. All stake board advisers and mission supervisors are urged to keep these articles for future reference. Ward and branch officers and teachers in the Sunday School are requested to study and apply the principles presented in this series. Thus, a Church-wide effort to "Keep the Welcome" will be presented through all Sunday Schools during the 1964-65 year.

As we reach out to those who are seemingly disinterested in Church activity, we sometimes meet a cold wall of resentment. A man may protest, "I don't want you to be my keeper; just leave me alone." His resistance is like a clenched fist. He raises it in seeming self-defense; but to the perceptive and interested neighbor, this clenched fist is not something to fight, but something to open.

How to open the fist of resistance is a study worthy of anyone embarking on a missionary effort to win souls to Christ. One way is to extend the open hand of friendship. This calls for spiritual preparation. Otherwise, one might feel rebuffed and quit before starting.

The early Christians were "peculiar" people. They loved one another. They loved God. With this "new and everlasting" Gospel, they gave new meaning to the word, "friend." They sensed that no longer did they serve one another as "servants" but, as Jesus said, "Henceforth I call you not servants . . . but I have called you friends. . . ." (John 15:15.)

We live in a world of enmity. The person who loves his neighbor may seem to be "peculiar." Yet

Teacher Improvement Lesson for July

if we would walk in the Master's steps, we would become godlike in the virtue of bestowing our love not only upon our friends, but also upon our enemies.

In this calling to look upon all men as brothers, we need examine those traits of personality which attract other to us, and those qualities of character which "grapple men to our souls with hoops of steel." Here are five such traits of friendship which endeared Jesus to all mankind and can help us do likewise.

A Friend Is Someone We Like

In Jesus' language, he is someone we love—with a spiritual bond of common purpose, common heavenly parentage, and a common hunger for fulfillment. He is a person we would favor even though it meant inconvenience, and we would not expect a favor in return. Jesus said:

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. . . . Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. (Luke 6:35, 37.)

A Friend Is Someone We Help

Peter once compressed the action of Jesus into five short words: He "went about doing good." (Acts 10:38.) This is a simple epitaph; yet by action, not word alone, Jesus befriended the dregs of His society: the prostitutes, the tax extortionists, even the "dogs" of His people—the heathen outcasts.

A Friend Is Someone We Trust

We have faith in his basic goodness; and we do not shut him off from our belief in his integrity, un-

(For Course 6, lesson of June 21, "A Latter-day Saint Is Kind"; for Course 10, lesson of July 5, "Who Is My Neighbor?" for Course 14, lessons of June 21 and July 12, "Jesus and the Samaritans" and "Jesus Teaches the Disciples"; and for general reading.)

less he proves untrustworthy to us or to others we trust—and the evidence against him should be ample. Even then, the principle of forgiveness should operate. We assume a good motive, an honest approach, and a desire to do good; and we extend our confidence at a level that seems safe, plus a little more. This feeling of trust overcomes the feeling of fear. As John tells us:

There is no fear in love; but perfect love casteth out fear. . . . If a man say, I love God, and hateth his brother, he is a liar. . . . And this commandment have we from him, That he who loveth God love his brother also. (1 John 4:18-21.)

Jesus was not unmindful of the hazards awaiting those who carry His word. He said: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." (Matthew 10:16.) But He told His disciples to have trust in God, "For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matthew 10:20.)

A Friend Is Someone We Forgive

Even when a person does something that irritates us, we seek to learn why he did it; and we try to understand his reasons before attaching any resentment to his action. We try to react to the reasons behind his actions, and few people have mean reasons. When Peter asked, ". . . How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." (Matthew 18:21, 22.) Jesus then told His parable of the servant who begged his lord to forgive him his debt until he could pay it, which his lord did. But the servant then bore down upon his fellow servant and would not forgive his debt. "Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?" asked the lord.

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (Matthew 18:33-35.)

To understand the inner motivation of men is to forgive the outer symbols which others cannot overlook. We forgive as we would be forgiven, and we overlook the reputation of people and seek the truth of their inner characters. This we do if we would be a friend.

A Friend Is Someone We Protect

We guard his good name against misjudgment. We treat his interest with the same care as our own, and we respect his loved ones as our own. We never expose him to a risk we would not be willing to bear ourselves. We resist his enemies as our own, and we add our strength to his in conquering the problems of life. Peter said:

Honour all men. Love the brotherhood. . . . For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. (1 Peter 2:17, 15.)

Paul told the Romans:

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. (Romans 15:1, 2.)

He told the Galatians:

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. . . . Bear ye one another's burdens, and so fulfill the law of Christ. (Galatians 6:1, 2.)

Jesus admonished us to protect the widow and the orphan and not to bear false witness.

Friendship Is a Fundamental Principle of "Mormonism"

As we go about trying to do good, we can be a friend to those we would help. We can cultivate in our own souls a love of all members of the human family; we can extend help, trust, forgiveness, and protection where needed. In so doing, we become a friend; and we win a friend.

The Prophet Joseph Smith¹ was a friend in the noblest meaning of the word. He exhorted the Saints to be friends and show love and compassion to all mankind. He spoke of this principle in these words:

Friendship is one of the grand fundamental principles of 'Mormonism'; [it is designed] to revolutionize and civilize the world, and cause wars and contentions to cease and men to become friends and brothers.

Friendship is like Brother Turley in his blacksmith shop welding iron to iron; it unites the human family with its happy influence.²

—Lorin F. Wheelwright.

¹For a discerning treatment of the Prophet's personality, see Hyrum L. Andrus, *Joseph Smith—the Man and the Seer*; Deseret Book Company, Salt Lake City, Utah, 1960.

²Joseph Smith, *History of the Church*, Volume V; 1958 edition; Deseret Book Company, Salt Lake City, Utah; page 517. Library File Reference: Friendship.

"Oh Beautiful for Spacious Skies"

Senior Sunday School Hymn for the Month of July

NOTE TO MUSICIANS: February and July are patriotic months for people living in the United States of America. In other countries a substitute hymn may be desirable.

The only value in recommending a hymn of the month is that instructions for singing and directing this hymn are printed regularly in *The Instructor*. We hope these instructions are of some help to our choristers and organists, and perhaps of some general interest to our people.

"Oh Beautiful for Spacious Skies"; author, Katherine Lee Bates; composer, Samuel A. Ward; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 126.

The land of America looms large and very important in connection with the restoration of the Gospel. "We believe . . . that Zion will be built upon this [the American] continent." Here holy messengers appeared and gave instructions and restored the holy priesthood. Also the Book of Mormon was written in this land; the engraved records were buried for centuries here and delivered to the Prophet Joseph Smith for translation and publication to all the world.

Whereas this land is indebted to the so-called older countries for much of its culture, literature, arts, and science, it is here in this new land of special freedom that the Church has grown in power and influence. It is from here that most of our missionaries go out to proclaim the glad tidings of the Gospel.

Though the author of this patriotic hymn was not a Latter-day Saint, many phrases express in poetry much of the experience and gratitude of our people. Think well of "A thoroughfare of Freedom beat across the wilderness," "Confirm thy soul in self-control," "For purple mountain majesties," and "Till all success be nobleness,"

"And crown thy good with brotherhood."

Let us store some of these phrases in our memories. Sing a new stanza from memory on each of the four sessions of hymn practice. The more often we memorize, the easier the process becomes.

To the Chorister:

There are four phrases, each of which begins with an unaccented or up-beat. This is a frequent difficulty for new music directors who have not learned the correct manner of beginning the music. How often we have seen the chorister look just a bit anxious, hoping that somehow people will get started by themselves, so that thereafter the leader need only continue. Instead, the leader should learn to give a signal, preparatory to the first note of the hymn, so that all will begin together in confidence. The most important duty of the leader is to get people to start together. The method has often been described on this page.

Briefly stated, the leader should know how to give a preliminary beat, at which time people open their mouths for a breath. This beat is often merely an up-beat preceding the initial down-beat. But in this hymn, the preparatory beat will be on the third count, during which the arm must swing outward in preparation for the singing up-beat, or anacrusis.

To the Organist:

Two suggestions for organists. If you could play this hymn in the key of B Flat, it would be easier for many people who like to sing the melody, as they do in the "Star Spangled Banner."

Do not let the wide stretches in the left hand disturb you. Merely play the tenor notes in these par-

ticular chords in the right hand, and all will be well. In the next to the last chord, you will play the bass note one octave higher.

—Alexander Schreiner.

The Gathering Note

You have all heard of a gathering storm, or a family gathering, or of the gathering of Israel; but have you ever heard of the "gathering note"? I had long heard of such a thing, but had never experienced it until a year ago when I sat beside the organist in Saint Paul's Cathedral in London. There the "gathering note" is always used in hymn singing. This is a practice of several centuries, and sometimes I have wondered if we might not also make use of it. There would be some benefits, I believe.

According to Webster's dictionary, one of the meanings of "gather" is "to summon up a reserve (of strength, voice, etc.) preparatory to exertion." Thus, the gathering note is merely the first note of the hymn tune, held twice its printed length so that all people may easily sing the first word in every stanza. In a way, this gives to slow people the opportunity of getting started with others who are naturally more prompt. The slow, like the poor, are always with us. Bless them.

The gathering note does distort the opening rhythm, but it also allows everyone to begin together with the first word and note. It avoids a stumbling beginning.

Either our leaders must learn to give a helpful preparatory beat, or we may need to make use of the gathering note. I prefer the preparatory beat and recommend it.

—Alexander Schreiner.

(The Senior Sunday School hymn for August will be "In Memory of the Crucified," *Hymns*, No. 99.)



Junior Sunday School Hymn for the Month of July

"Come, Come, Ye Saints"; author, William Clayton; composer, Old English Tune; *The Children Sing*, No. 56.

"Come, Come, Ye Saints" is one of the great hymns of the Church. It was written by William Clayton, a member of the Brigham Young Company, on the journey between Nauvoo and Winter Quarters.

President Young had requested Elder William Clayton to write a song that could be sung at their campfires in the evening. He wanted something that would give the Saints courage and support to endure their many troubles and trials on their journey.

Two hours after the request was made, Elder Clayton returned with all verses, as we know them today, of "Come, Come, Ye Saints." Elder Clayton also testified that the hymn was written under the inspiration of the Lord. It was taken from an Old English tune, "All Is Well."

To the Chorister:

This is one of our important heritage hymns of the Church. Children may participate in learning it by listening or singing. Simply

recognizing the tune and some of its words helps boys and girls become familiar with it.

The number is composed of eight two-measure phrases. The first four phrases give a complete Gospel message to children. Let us teach this section to the Junior Sunday School, using the words of the first verse.

The hymn may be introduced by giving a short explanation of the meaning of the first verse, in language that is understandable to children. The use of the visual aid, *The Pioneer Group*, Set No. 1, of "Flannel Cut-Outs for *The Children Sing*, will help make the presentation more meaningful.

Choristers should observe the change in time signatures throughout the first eight measures (four phrases) of the hymn. The tempo marking is "Resolutely," which means to sing in a firm, steady manner. It is well to adjust the tempo so that it will be suitable for children's voices. This usually means singing a little faster than adults.

The music of the first two phrases (measures one through four) is repeated in phrases three

and four (measures five through eight).

Teach the hymn by using the interval beat pattern, which shows children, through hand movements, the direction of the melody.

When the first part of "Come, Come, Ye Saints" has been learned, the last four phrases may be sung by the chorister and teachers while the children listen. Some choristers might like to have the children join in singing the last two measures, "All is well! All is well!"

To the Organist:

The music is chordal in character; therefore, it is important that all notes of each chord be played simultaneously.

Both the chorister and organist should be well prepared on this number before it is ever presented to children in worship service. Several meetings between chorister and organist should be planned in advance so that both will interpret the music alike.

If there is need for children to hear the hymn played as a prelude the month before it is introduced, the organist should play it softly, and slower than the tempo for singing it. Remember to bring out the top notes of the chords in the treble clef, which is the melody.

New organists in Junior Sunday School should refer to *A Guide for Choristers and Organists in Junior Sunday School* under the title, "Suggestions for Organists," page 41, and "Recommended Sources for Music Materials," page 8. *Chapel Echoes* is a fine book for organists to use for preludes and postludes. It appears on the recommended list.

—Florence S. Allen.

July Sacrament Gems

SENIOR SUNDAY SCHOOL

"... Thou shalt love thy neighbor as thyself."¹

¹Matthew 22:39.

JUNIOR SUNDAY SCHOOL

Jesus said: "... Forgive, and ye shall be forgiven."²

²Luke 3:7.

Organ Music To Accompany July Sacrament Gems

Simplex Darwin K. Welford

IT was not uncommon for Jesus to eat with His disciples. Conversation and repast go well together. The Twelve had frequently marveled at His word on similar occasions. But this night things were different. Jesus knew that this would be His last hour of fellowship with them. He knew, too, that one of them, one of His chosen apostles, was at that very time planning to betray Him.

At some time during the supper, Jesus sent Judas away with the instruction: "... That thou doest, do quickly." (*John 13:27.*) Judas went to the Jewish religious authorities who were plotting the Saviour's crucifixion and bargained with them to deliver the Lord into their hands for 30 pieces of silver—the price of a slave.

Though many details are not given, Christ introduced on this occasion the Sacrament of the Lord's Supper. He blessed the bread and wine and asked them to eat and drink thereof. In the words of Luke, they were told: "... this do in remembrance of me." (*Luke 22:19.*) Symbolically, the bread and the wine were to represent the body and the blood of the Saviour, signifying the giving of His life for them and all men.



JESUS THE CHRIST

SEVENTH IN A SERIES OF ARTICLES TO SUPPORT THE GOSPEL DOCTRINE COURSE

by Lowell L. Bennion

THE LAST SUPPER

Lesson 25, July 5, 1964

Chapter 33, pages 591 to 599

THE end of the Saviour's life was drawing rapidly near. As far as we can tell from the slightly differing accounts in the four Gospels, there was only a period of about 24 hours between the Saviour's Last Supper with the Twelve and His crucifixion. This short span of time is filled with dramatic and significant events and, as always in the ministry of the Saviour, with interesting and inspiring teachings. Through this day Christ again proved Himself equal to every situation from the depths of despair and pathos to the triumph of His Spirit in His final commitment to His Father: "not my will, but thine be done." It will be of interest for us to see how He faced the betrayal of Judas Iscariot; the subtle conniving of elders, priests, and high priests; the loyalty and yet fear of His intimate disciples; the agony of His suffering; the full awareness of His forthcoming crucifixion. Never, in our faith, has a person died

with so much at stake, with time and eternity and the fate of all men being affected thereby.

A Lesson in Humility

The insensitivity of the Twelve to the feelings and thoughts of the Saviour on this occasion is clearly indicated in the fact that, on the very day of His greatest suffering, they were striving among themselves to see who among them would be the greatest in His Kingdom. The Lord's own greatness is illustrated in His magnanimous response to their pettiness.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. (Luke 22:25, 26.)

To illustrate His teaching, He then laid aside His outer garments, took a basin of water and a towel, and washed the feet of each of the Twelve. Extremely interesting is the reaction of Peter when his turn came.

"Thou shalt never wash my feet," said impetuous Peter.

(For Course 26, lessons of July 5-26, "The Last Supper and the Betrayal" and "The Trial and Condemnation.")



"The Last Supper"

"If I wash thee not, thou hast no part with me," answered Jesus.

"Lord, not my feet only, but also my hands and my head." (See *John* 13:6-9.)

Questions:

1. What may have motivated Judas to betray Jesus? (Do not be afraid to conclude, "I don't know.")
2. Do we, in any sense, betray the Saviour? If yes, illustrate.
3. Why?

We are in no position to judge Judas. Only Deity could discern his reasons and measure his guilt. His action cannot be blamed simply on the devil. He, as we, had free agency. Jesus recognized Judas' responsibility when He said it would be better for him had he not been born. According to President Joseph F. Smith, he was not a son of perdition in the technical sense of the word, since the Holy Ghost had not functioned in his life.¹ Judas may have been moved by desire for gain. If so, he struck a cheap bargain, and this without recorded argument. He may have been disillusioned in the Saviour's kind of Messiahship and may have wished to force a show-down of force. Who knows? Let us pity Judas and turn to our own relationship to the Saviour.

Do we who are committed to Him through baptism ever betray Him? According to Alma the

meaning of our baptism is that we shall "... stand as witnesses of God at all times and in all things, and in all places that we may be in, even until death. . . ." (See *Mosiah* 18:8-13.) In the sacramental prayer each week we covenant to *always* remember the Son and to keep His commandments. Is it too much to say that we, His disciples, betray the Saviour in a measure when we do injury to those He loves or stand by unconcerned with the suffering of others? Unless we are living witnesses of our faith in Him, do we not betray Him and our own faith in Him?

Illustrate.

THE SAVIOUR'S LAST DISCOURSE

Lesson 26, July 12, 1964
Chapter 33, pages 599-610
John, Chapters 14, 15, 16

IN the interlude between Judas' departure from the Last Supper and his meeting again with Jesus in the Garden of Gethsemane—a matter of a few hours—Jesus gave His farewell remarks to His beloved apostles. His words are kind and solicitous, befitting the occasion of their imminent separation from each other. They also contain profound and significant teachings to help His disciples carry on in the years to come. We find His discourse in the lofty, spiritual language of the *Gospel of John*, Chapters 14 through 16.

(Continued on following page.)

¹Joseph F. Smith, *Gospel Doctrine*, 4th Edition; Deseret Book Company, Salt Lake City, Utah, 1919; pages 545-547; 12th Edition, 1961; pages 433-435.

Question:

What is the central theme of these chapters?

On first reading there appear to be many themes. And so there are, but they find a unity in the very person of Christ. He had been with the Twelve for some three years—their leader, teacher, and little-understood Redeemer. They had followed Him with childlike faith, clinging to His words, trusting in His power, confessing and yet doubting His Messiahship. Now, with His talk of leaving them, of death, of persecution, they must have suffered mixed feelings, including doubt and despair.

Now that He was to be betrayed, tried, and crucified, the remarkable part of the story is that He assured them He would really not forsake them. He would be near to them; and they would live in Him and know Him as they had not known Him, even in mortality.

The reality of Christ's presence in their lives was a new thing to His Jewish disciples. In Judaism, in both the Old Testament and in Jesus' day, emphasis was on this life. Allusions to immortality are few and veiled for the most part. The Saviour's words on this occasion must have struck a new note in their hearts:

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:1-3, 19, 27.)

What comfort and reassurance did the Master speak in the very hour of His approaching agony! The Twelve, if they believed and understood these words, could look forward to a glorious reunion with their beloved Master.

But what of the present? They were not old men. Life lay before them; and, without their beloved Master what would they do? Here again another new note was struck, a wholly new relationship proposed to these men of Galilee.

I am the true vine, and my Father is the husbandman. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. . . . (Read John 15:1-8.)

Jesus, though no longer with them, would continue to be the vine to nourish them, His branches. In His name they could ask what they would of the Father, and it would be done unto them.

Christ's Presence

Question:

How could the disciples maintain this intimate and real closeness with the Christ?

Three ways are portrayed beautifully in John:

1. ". . . Ye believe in God, believe also in me."
"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."
"If ye shall ask any thing in my name, I will do it."
(John 14:1, 11, 14.)

2. The second way in which Christ would keep close to the Twelve was through the Comforter, the Spirit of Truth, the Holy Ghost. He would bring all things to their remembrance and would abide with them forever.

3. Not only the Comforter, but the Spirit of God and of Christ Himself would be and abide with those who would keep His commandments and love the Father, the Son, and one another.

Jesus . . . said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (John 14:23.)

Questions:

1. Did the ancient apostles have any means of finding fellowship with Christ which are not available to all who have made a covenant with Him through the first principles or ordinances of the Gospel? If so, what are they?
2. How do we cultivate the gift of the Holy Ghost? Note *Moroni 8:24-26*, and *Doctrine and Covenants 88:66, 67*.
3. How have we found a sense of fellowship with the Saviour?
4. How real is He to us?
5. How would we describe our relationship to Him?

GETHSEMANE

Lesson 27, July 19, 1964

Chapter 33, pages 610-617

GETHSEMANE was a grove of trees on the Mount of Olives where Jesus had often gone to meditate and pray. This night before the Sabbath He had gone with full awareness of that which awaited Him. In the very real sense, He felt alone. One chosen disciple had betrayed Him; eight others had remained behind; and (only a stone's throw away) the three who were most intimate with Him

fell asleep three times when they might have been praying for Him.

As one reads this account in each of three Gospels (*Matthew* 26:36-46; *Mark* 14:32-42; and *Luke* 22:30-46), one can draw but one conclusion: Jesus, even though He was the Son of God and the Christ, had a real struggle with Himself. Mark records His words as follows:

... My soul is exceeding sorrowful unto death ... and [He] prayed that, if it were possible, the hour might pass from Him ... Abba, Father, all things are possible unto thee; take away this cup from me: (*Mark* 14:34-36.)

Then He found the faith and strength to say, "... nevertheless not what I will, but what thou wilt." (verse 36.)

Having conquered His own self and being ready to fulfill His mission at any cost, Jesus awakened His disciples, and together they walked forth to meet Judas Iscariot and the Roman soldiers and Jewish emissaries of the Sanhedrin. They came in considerable numbers and were armed with staves and swords. Judas identified the Saviour with a passionate kiss to add hypocrisy to his deception. Jesus did not resist arrest but chided the multitude somewhat for coming by night when they might have taken Him by day.

A most interesting aspect of the arrest was Jesus' immediate concern for His disciples even though He Himself was the one in real danger. Acknowledging

Himself as Jesus of Nazareth, He said, "... if therefore ye seek me, let these go their way." (*John* 18:8.) His concern extended even beyond His circle of friends. When Peter drew his sword and cut off the ear of a servant among those who accosted Jesus, He healed the same and left us with a saying which has become proverbial.

... for all they that take the sword shall perish with the sword. (*Matthew* 26:52.)

The Saviour's Suffering

Sometimes we naively or superficially regard the Saviour's life somewhat as a role in a play. Because He was the Son of God and foreordained to be the Redeemer of men, we perhaps assume that He played the role which was made for Him with full knowledge and without much struggle. The Gospels and modern revelation tell another story. He received not of the fulness at first, "... but continued from grace to grace, until He received a fulness." (See Doctrine and Covenants 93:12-17.) His temptations may not have been entirely the same as ours, but they were equally real, as the author of *Hebrews* attests: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (*Hebrews* 2:18.) His capacity to meet the temptations and the battle of life was far greater than ours; but, likewise, so were His burdens infinitely greater.

Questions:

1. Why did Jesus suffer so greatly in Gethsemane?
2. Is His suffering entirely a thing of the past, accomplished completely there and on the cross?
3. Do we have it in our power to increase or diminish His suffering now? Explain.

Elder Talmage rightly states that it is impossible for man to comprehend either the nature or degree of the Saviour's suffering. In some sense He took "upon Himself the burden of the sins of mankind from Adam to the end of the world." (page 613.) His agony came not from the fear of death nor chiefly from the physical torment of a crucifixion, terrible as this must have been.

King Benjamin suggests one aspect to the atonement that is sometimes overlooked "... for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and abominations of his people." (*Mosiah* 3:7.) Christ loved His people, and He suffered deeply because they remained in blindness and sin and would not let Him lead them to light. He suffers, too, when we fail to live His teachings, thereby failing to gain joy and eternal life. He loves us also.

(Concluded on page 201.)

◀ Christ in the Garden of Gethsemane.

HEINRICH HOPMANN





by William L. Nicholls*

The Church sent missionaries into the Southern states in the late 1800's. These missionaries made some converts, but their success was not exceptional; no great numbers were converted at any one time.

However, among these early converts were Ruben A. Parker and his wife, Emma, who lived in Atlanta. They developed a strong testimony of the Gospel; and their modest home on Hunter Street, about one mile from downtown Atlanta, served as a gathering place for Church members.

In 1905 the first known Sunday School in Atlanta was held in the Parker home, with a total of eight or ten members attending. These were the Parkers, the McKinneys, and Sister Cook and her daughter. Sometimes missionaries would stop by to see the Saints, encourage them, and give instruction in the Gospel; but much of the time members were on their own. With headquarters of the Southern States Mission in Chattanooga, Tennessee, local members in Atlanta did not have the advantage of close contact with the mission president. They relied on the presiding elder and visits of other elders who passed through the city.

Missionary progress was relatively slow, but as the members made friends with people outside the Church, their membership gradually increased. In 1907 a Baptist minister, whose name has been lost, furnished a tent that provided more space for meetings than was available in the humble Parker home. This served as a temporary meeting place. However, early members continued to meet regularly in the Parker home.

In a few years, this home was inadequate to hold the group who wished to attend Sunday School. An old frame residence at the corner of Woodward and Conley Streets was made into a chapel in 1908. This provided seating for 50 people to attend Sunday School and Sacrament service and was located in what is now the edge of the Capitol Homes housing development, not far from the present business district. A room was provided in this chapel as living quarters for missionaries. Other LDS families

moved to Atlanta. One of these families was Charles and Eldora Yarn, who came in 1911.

Missionary activities were increasing, and the *Liahona* reports that in one week, in 1909, 64 copies of the Book of Mormon were sold in the Atlanta conference. This conference comprised the northern half of Georgia. Spreading the Gospel was not easy at that time, as there was considerable bitterness in the area. But there were also friendly people who helped in many ways. A man named J. J. Richardson, although not a member of the Church, bought the schoolhouse at Montreal, Georgia (about 14 miles east of Atlanta), and deeded it to the Church so that members there might have a suitable place in which to meet.

Because of bitterness and persecution, two chapels were burned—the one at Montreal and one at Buchanan, about 60 miles west of Atlanta. Despite these obstacles the Church continued to grow; and in 1915 a brick building was erected on the lot in Atlanta, replacing the old frame home at the corner of Woodward and Conley Streets. This building would seat 125 people and had three classrooms. It was dedicated by Elder James E. Talmage, July 4, 1915.

One of the first superintendents of Sunday School in this area was D. Homer Yarn, the son of Charles and Eldora Yarn. Brother Yarn was succeeded a few years later by his brother, Edgar R. Yarn, who now serves as patriarch in Atlanta Stake. D. Homer Yarn became the first president of the Atlanta Stake high priest quorum.

In 1919, headquarters of the Southern States Mission was moved to Atlanta. Elder Charles A. Callis presided over the mission and used the three classrooms in back of the chapel as the mission office.

Growth of the Church made it necessary to dispose of the chapel on Woodward Avenue and rent a hall on the corner of Broad and Alabama Streets in downtown Atlanta. This served as a meeting place for the next two years while a chapel was being built on the corner of Boulevard and North Avenues. This chapel had seating capacity of 250 people. The mission home was built next door. Elder George F. Richards dedicated the chapel in 1925. For almost 30 years this building served as the Atlanta chapel and headquarters for the Southern States Mission.

*Brother William L. Nicholls presently serves as stake president of Atlanta Stake and works as a civil engineer for the U. S. Forest Service. He has been an elders' quorum president, a ward and stake Sunday School superintendent, and a bishop. He graduated from Utah State University and later served in the Central States Mission. His wife is the former Flossie Wagley; they are parents of four boys.

(For Course 6, lesson of July 19, "Why the Sunday School Was Established"; and for general reading.)

The Atlanta Stake was organized in 1957 with William L. Nicholls as the first stake president. The stake at this time had 2,700 members and comprised approximately the north half of Georgia. In 1963 this stake was divided and the Macon Stake was formed.

In contrast with the 64 Book of Mormons sold in 1909, there have been placed in the city of Atlanta,

in motels and hotels, nearly 6,000 copies of the Book of Mormon. In addition, hundreds of copies have been sold by full-time missionaries. The Church in Atlanta is typical of the early growth of the Church in the Southern states—from a home Sunday School to an organized stake.

Library File Reference: Missions—Mormon—Southern States Mission.

JESUS THE CHRIST (Concluded from page 199.)

BEFORE THE SANHEDRIN

Lesson 28, July 26, 1964

Chapter 34, pages 621-631

JEWISH legal procedure had developed over many centuries. Inherent in it, dating back to the Law of Moses, is a double caution to safeguard the rights of the accused and of him who might be innocent. The Law of Moses, harsh though it be in terms of "an eye for an eye," the beating with stripes and stoning, was for its time a compassionate law to protect the poor, the slave, and the innocent. No man could be accused without two or three trustworthy witnesses. Every precaution was taken to safeguard against false witnesses, prejudice, and bias. (See, for example, *Deuteronomy* 19.)

As Elder James E. Talmage details with clarity, the hatred of members of the Sanhedrin for Jesus of Nazareth caused them to set aside their honorable legal traditions which protected the innocent, and to pronounce the Saviour worthy of death with neither sufficient cause nor due process.

Questions:

1. What principles of their own legal procedure did they violate?
2. What were the real reasons, do we suppose, for this extreme hatred of Jesus?
3. Did Jesus give them any reason to condemn Him in His replies to the high priest? If so, what?

Roots of Prejudice

It is impossible to know all the thinking and feeling of those who wished to crucify the Lord. The following suggestions may have some relevance, based as they are on what we read in the scriptures.

1. Jesus did appear blasphemous to those who rejected Him as the Son of God. For centuries the Jews had thought of God in terms of monotheism. Therefore, they could not accept the idea that anyone born of woman could be identified as God or His Son. Their concept of a Messiah was heavily weighted in the direction of another King David; so they were in no frame of mind to entertain the concept of a spiritual Messiah with power over life and

death, and with the kind of mission to fulfill which required a Divine being. No wonder Jesus sounded blasphemous to them.

2. Learning is a painful experience. Jesus challenged the thinking of the Pharisees and Scribes, men who had spent their lives learning to interpret the sacred Torah (law). The Master was more concerned with principles than with rules. And even the former He applied in the interest of saving the souls of men. Devotion to the law was not the end of religion for Him. His interest was in seeing the law used to bring hope and forgiveness to men. He looked into men's hearts, discerned and revealed their motives, uncovered and laid bare their hypocrisy, greed, and selfishness, as well as helping them discover their dignity and divinity. His honest, searching evaluation of life did not increase His popularity any more than it had done for an Amos or Jeremiah.

3. The men who instigated the trial and crucifixion of Jesus were the highest religious officials in the realm, members of the Sanhedrin. Jesus' teachings and His great popularity among the masses threatened the security of the status and self-esteem of the Jewish hierarchy. Consciously or unconsciously they may have been fighting for their professional life which was challenged by this lay rabbi from Galilee.

4. It may also be allowed that some of His accusers, perhaps many, were utterly sincere in their desire to preserve Judaism, as they knew it, from the work of this "heretic." Like Saul of Tarsus before his conversion, they could well have been utterly blinded by tradition and learning and, therefore, were quite insensitive to both the thought and Spirit of the Son of God. Men who think they have the truth quite naturally do not seek it. Humility is not easy to entertain alongside strong conviction.

Questions:

1. What are the roots of prejudice in our lives?
2. Can we have strong conviction and still be humble and receptive to new ideas? Illustrate.
3. Are there occasions when we should discard an old idea for a new one in our understanding of the Gospel? Illustrate.
4. Can you illustrate your own growth *within* a Gospel principle?

Library File Reference: Jesus Christ.

Titles and Dates of Sunday School Lessons by Courses

3rd Quarter, 1964

COURSE OF STUDY—1964	Course No. 1: A Gospel of Love	Course No. 2: Growing in the Gospel, Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: What It Means to Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1964	Nursery 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson JULY 5	Rest Helps Us To Grow (27)	Saying What Is True Makes Everybody Happy (27)	Joseph Receives the Gold Plates (27)	A Latter-day Saint Works and Prepares for Church Activity (26)	The Sixth and Seventh Commandments (25)	Who Is My Neighbor? (25)
JULY 12	Work and Play Help Make Us Strong (28)	We Pray to Our Heavenly Father in the Name of Jesus Christ (28)	Organization of the Church of Jesus Christ of Latter- day Saints (28)	Review	The Eighth and Tenth Commandments (26)	The Full Measure of Service (26)
JULY 19	I Put Things Where They Belong at Home (29)	There Are Many Times When We Pray (29)	Faith and Repentance (29)	Why the Sunday School Was Established (27)	Aaron, the Spokesman (27)	The Parable of the Talents (27)
JULY 26	I Can Ask the Blessing on the Food and Feed Myself (30)	Our Heavenly Father Answers Our Prayers (30)	Baptism by Immersion Is Necessary (30)	Other Helpers— Ward and Stake Leaders (28)	Caleb, the Faithful Scout (28)	The Feast of the Tabernacles (28)
AUGUST 2	I Help Get Myself Ready for Sunday School (31)	Deacons Are Young Helpers (31)	Honoring the Sabbath Day and Keeping It Holy (31)	Our Missionaries (29)	Balaam, the Covetous Priest (29)	Other Sheep (29)
AUGUST 9	I Think of Jesus at Sunday School (32)	Babies Are Blessed by Elders (32)	The Sacrament (32)	Our Temples— A Place for Sacred Service (30)	Joshua, a Worthy Conqueror (30)	East of the Jordan (30)
AUGUST 16	I Put Things Where They Belong at Sunday School (33)	Sick People May Be Blessed by Elders (33)	The Lord's Share—Tithing (33)	Our Privileges and Opportunities in the Temples (31)	Review (31)	Review
AUGUST 23	We Use Special Words To Talk to Heavenly Father (34)	Sunday Is the Sabbath Day (34)	A Deacon (34)	Our Welfare Program (32)	Deborah, Israel's Joan of Arc (32)	In the House of Mourning (31)
AUGUST 30	We Pray Alone (35)	The Sabbath Is the Lord's Special Day (35)	The Teacher and the Priest (35)	Review	Gideon, the Humble (33)	"He That Was Lost" (32)
SEPTEMBER 6	We Pray with Other People (36)	We Live with Our Heavenly Father's Children (36)	The Missionaries (36)	The Bible— A Sacred Record (33)	Samson, the Giant Weakling (34)	Little Children (33)
SEPTEMBER 13	We Pray at Sunday School (37)	When We Know People We Love Them (37)	The Power of the Priesthood (37)	The Book of Mormon— Another Sacred Record (34)	Review	Before the Feast of the Passover (34)
SEPTEMBER 20	We Are Learning To Be Kind to Each Other at Home (38)	We Make Friends When We Are Kind (38)	Working Together (38)	Other Sacred Records (35)	Ruth, the Girl from Moab (35)	An Evening Among Friends (35)
SEPTEMBER 27	We Are Learning To Be a Kind Brother or Sister (39)	We Feel Happy When We Forgive (39)	The Bishop (39)	John the Baptist— A Great Teacher and Servant of God (36)	Eli, the High Priest (36)	A King Rides into Jerusalem (36)

Numbers in parentheses are manual lesson numbers.

Reviews are provided for reviewing previous lessons when class instruction is on schedule.

When instruction is behind, reviews should be used for catching up.

Titles and Dates of Sunday School Lessons by Courses

3rd Quarter, 1964

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 16: The Gospel Message	Course No. 20: Genealogical Research—A Practical Mission	Course No. 23: Teaching the Gospel	Course No. 24: Gospel Living In the Home	Course No. 26: Jesus The Christ*	Course No. 28: The Articles of Faith**
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Paul Addresses a King (23)	Jesus Teaches the Pharisees (24)	New Light on the Relationship of Man to God (23)	Characteristics of Genealogical Research (Continued) (24)	During these weeks initiate and complete plans for the coming Teacher Training course.	Foster Your Child's Development (20)	The Last Supper and the Betrayal pp. 591-599 (25)	Sacrament of the Lord's Supper (25)
Paul's Greatest Victory (24)	Jesus Teaches the Disciples (25)	New Light on the Relationship of Man to God (24)	Records of Scotland and Ireland (25)		What Does the Home Teach? (21)	The Last Supper and the Betrayal (Continued) pp. 599-610 (26)	Authority in the Ministry (26)
Paul's Contributions to the Church (25)	Teachings and Miracles Near Jerusalem (26)	New Light on the Relationship of Man to God (25)	Scandinavian Ancestral Research (26)		Presenting Gospel Ideas to Children (22)	The Last Supper and the Betrayal (Continued) pp. 610-617 (27)	Foreordination and Pre-existence (27)
Review	Parables in the Teachings of Jesus (27)	New Light on the Relationship of Man to God (26)	Review		Review	The Trial and Condemnation pp. 621-631 (28)	Review
The Church of Christ in the First Century (26)	More Parables (28)	Review	Scandinavian Ancestral Research (Continued) (27)		Obedience (23)	The Trial and Condemnation (Continued) pp. 631-643 (29)	The Primitive Church (28)
The Church of Christ on the American Continent (27)	And Yet More Parables (29)	LDS Concept of the Gospel as a Way of Life (27)	The Genealogical Association (28)		How Much Freedom? (24)	Death and Burial pp. 652-662 (30)	The Apostasy (29)
Peace, and then the Sword (28)	Two Parables on Prayer (30)	LDS Concept of the Gospel as a Way of Life (28)	Genealogical Library and Its Use (29)		Improvement Is Always Possible (25)	Death and Burial (Continued) pp. 662-666 (31)	Plan and Government in the Restored Church (30)
Review	Near Jericho (31)	LDS Concept of the Gospel as a Way of Life (29)	Genealogical Library and Its Use—Archives (30)		Improved Living and Repentance (26)	In the Realm of Disembodied Spirits pp. 670-676 (32)	Spiritual Gifts (31)
The Church in the Roman Empire (29)	Jesus Enters Jerusalem (32)	LDS Concept of the Gospel as a Way of Life (30)	Review		Review	The Resurrection and the Ascension pp. 678-689 (33)	Review
Europe (30)	In His Father's House (33)	Eternal Nature of Covenants and Ordinances (31)	Research Department of Genealogical Association (31)		Applying Your Teaching (27)	The Resurrection and the Ascension(Continued) pp. 689-697 (34)	The Bible: Old Testament (32)
Men in Revolt (31)	Forewell to the Temple (34)	Eternal Nature of Covenants and Ordinances (32)	Records in Historical Society and Libraries (32)	Introduction to the Course	Home and Sunday School—a Teaching Partnership (28)	The Apostolic Ministry pp. 700-709 (35)	The Bible: New Testament (33)
Review	The Last Supper (35)	Review	The Electronic Computer (33)		Physical Well-being (29)	The Apostolic Ministry (Continued) pp. 709-718 (36)	The Bible As a Whole (34)
Luther Drives Nails into a Church Door (32)	Gethsemane (36)	New Light on the Fall and the Atonement (33)	Review		Review	Review	The Book of Mormon (35)

Numbers in parentheses are manual lesson numbers except for Course No. 26.

*In Course No. 26 numbers are page numbers of *Jesus the Christ* by James E. Talmage.

**For Course No. 28 use teacher's supplement prepared by David Lawrence McKay.
Correction to Course 26: Course, Date, and Lesson Chart, page 84, February Instructor, erroneously
lists pages 569-576 for lesson of June 21 (lesson 24). This should read: pages 569-588.

Prayer Is for Guidance

by John J. Stewart*

Perhaps you will recall reading in 1963 of a young man in an airplane in Wyoming, faced with the frightening challenge of trying to land the plane after the pilot had died suddenly at the controls.

Neither this man nor two companions with him had ever piloted an airplane. His only hope of landing safely—of getting himself and companions back on the ground alive—was to make radio contact with an experienced pilot who could give him directions as to what he should do, and who could give him reassurance to help him maintain courage and avoid panic.

Fortunately he was able to make radio contact, and at the other end there was an experienced pilot who was both able and willing to give him the necessary instructions and reassurance.

The passenger-turned-pilot did manage to make a successful landing. It was not a smooth landing, but it was a successful one. He did it by listening carefully to the voice of the experienced pilot on the ground, by placing his faith in him, by curbing his own fears and doubts, and by following to the very best of his ability the instructions received from that voice coming quietly to him over the radio. His realization of his own inadequacy and of his need for help from someone of greater wisdom made him humble and receptive to the counsel given to him.

The need, the conditions, and the power of prayer are much as this.

Why, then, do we pray?

We pray because God has advised and commanded us to do so. It is one form of direct communication between our Father in heaven and His mortal children. We pray for spiritual uplift—prayer is the expression of a soul reaching upward. We pray to express to God our gratitude and our thanks for the blessings received. We pray for forgiveness, for guidance, for wisdom, and for courage to meet the daily problems and challenges of life, for help in developing our character. We pray for enlighten-

ment of our minds as we study and seek after truth. We pray for temporal blessings—for those things we need to sustain life and to make life pleasant and satisfying. And likewise we pray for others as well as for ourselves.

Our Heavenly Father promises, "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you. Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you." (Doctrine and Covenants 88:63, 64.) The Lord further advises us to "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matthew 26:41.)

Even Jesus, the one perfect person to live upon the earth, deemed it important to spend much of His time in prayer to His Father. He sometimes spent an entire night in prayer, secluding Himself from even His closest associates. If He found prayer necessary, how much greater is our need to go to God in prayer?

In public prayer we are generally seated or standing. In secret or family prayer we often kneel; or we may sit with bowed heads in asking a blessing upon the food, or in giving thanks for it. In "unexpressed" prayer we may be engaged in almost any activity in life, indoors or outdoors. Surely fasting, good music, wholesome surroundings, quietude, and meditation are conducive to a spirit of prayer. Yet through proper training of our minds we can maintain a prayerful attitude in our daily pursuits of life; we can offer a silent prayer in making decisions throughout the day.

To Thomas B. Marsh, first president of the first Council of the Twelve in this dispensation, God said:

Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (Doctrine and Covenants 112:10.)

Humility was essential. The same, I believe, is true with each of us.

Again, God has said:

Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear; for my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly. (Doctrine and Covenants 136:32, 33.)

The Lord will always answer a prayer offered in humility and faith; nothing of real worth was ever gained in life without such prayer.

Library File Reference: Prayer.

(For Course 14, lessons of June 28 and August 16. "When Ye Pray . . ." and "Two Parables on Prayer"; and for all lessons on prayer.)

*John J. Stewart is editor of publications and professor of journalism at Utah State University, Logan. He is author of nine books on religion including: *The Gifts of Christmas*; *The Glory of Mormonism*; *How You Gain a Testimony of the Gospel of Jesus Christ*; and others.



Prayer is for Guidance



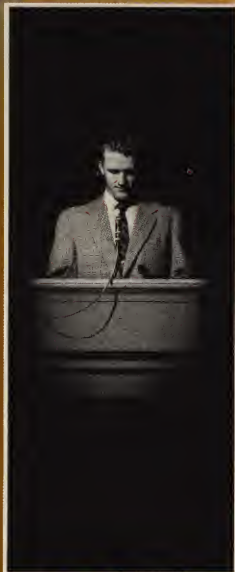
Returning Thanks at Meal Time.
H. Armstrong Roberts.



Prayer at Mother's Knees.
Lee Van Wagoner.



A Prayerful Attitude—Meditation.
Harold M. Lambert.



A Pulpit Prayer.
Lee Van Wagoner.



Family Prayer. *Beat Studios, Ralph T. Clark.*



Secret Prayer. *Lee Van Wagoner.*



Prayer in Junior Sunday School Class

In public prayer we are generally seated or standing. In secret or family prayer we often kneel; or we may sit with bowed heads in asking a blessing upon the food. In "unexpressed" prayer we may be engaged in almost any activity of life, indoors or outdoors. Surely fasting, quiet meditation, wholesome surroundings, or listening to good music are conducive to the spirit of prayer. Through proper training of our minds we can maintain a prayerful attitude in all of our daily pursuits in life.



Administering to the Sick.
Lee Van Wagoner.



Prayer of Ordination.
Lee Van Wagoner.

WHAT KIND OF EGG?

"THE AVERAGE EGG" . . . it turned out to be an alligator.



It is an unusual advertisement!¹ It fills a large magazine page, but it is illustrated by one small picture — of an egg. The advertisement's only headline is the picture's caption: "The average egg."

The text begins: "To many people, eggs are eggs. When you've seen one, you've seen them all."

The message continues to explain that some people think of human beings as they do eggs—as statistics. People are not numbers, the advertisement stresses. Neither are eggs. Each is different. To illustrate the point, it is explained that "the average egg" in that picture turned out to be a female alligator.

An alligator's egg does look like a large hen's egg. Some men look alike. So do some women. But they are different, often as different as an alligator's egg and a hen's egg. All of us at times are prone to look on men and women as statistics. Too often we measure them and treat them according to the positions they hold. Or by the club to which they belong or do not belong, or the house in which they live, or the clothes which they wear.

Perhaps we should measure a man by the way he measures up to the demands or opportunities of his position, as high or humble as it may appear.

At a recent community meeting, a man introduced himself as being "unemployed." Actually he is. A modest man, he is retired with more than adequate means. More important, he is respected for hundreds of miles around his suburban home. He has directed one of the largest merchandising institutions in our city. He has held high positions in government. Lawmakers, governors, church leaders, and businessmen often continue to seek his advice. But if you measure him by his present position, he is unemployed.

Diogenes wandered barefoot through the streets of ancient Athens, and tradition says he used a tub for a shelter. He was once captured by pirates. They offered him for sale as a slave. Pointing to a wealthy Corinthian, Diogenes said: "Sell me to that man. He needs a master." The Corinthian bought him, and as a slave Diogenes did become a master. In fact, he so measured up to his position as a slave that he is known today as one of history's great philosophers.

Perhaps we err most in measuring children. It is a wise teacher or parent or friend who never writes off a boy or a girl as a failure. Each one is different. Each one is a child of God, which means there is divinity in his soul.

When I attended grade school, in a two-story, purple-brick building on the outskirts of town, a brown-eyed girl was a student there. She was a year older than

most of the others in her class. No doubt some thought she might have been held back a year because of poor school work. Her speech was a bit slow. Some were probably tempted to treat her accordingly. Only this week, some forty years later, I learned why she was a year behind. Now a successful mother and respected church and community leader, she told me what had happened: her father had kept her out of school a year to look after her mother, who had been ill for months in giving birth to a son.

Only yesterday another woman told me about her niece who attended the same school years ago. She was dark-eyed, black-haired, and strikingly beautiful. A boy in her neighborhood had cast eyes at her. But she would have nothing to do with him. "He looked too much like a hick," she explained. Today he is a national figure, respected by millions as a model family man, an eminent success in several chosen fields—and handsome, too!

You know of similar instances.

When we were boys, we sometimes heard the expression: "What kind of egg is he?" Boys and men and girls and women are like eggs. There are really few bad ones. But they are all different. Each needs different treatment. None should be measured like a statistic. After all, what we think is an ordinary hen's egg may turn out to be an alligator.

—Wendell J. Ashton.

¹In *Advertising Age*, Apr. 22, 1963, sponsored by Young & Rubicam, Advertising. (For Course 2, lesson of September 13, "When We Know People We Love Them"; for Course 4, lesson of September 20, "Working Together"; and for Course 24, lesson of June 14, "Look for the Teaching Moments"; and for all teachers.)